

THE
COMBAT
BETWEENE
CHRIST AND THE
Diuell displayed:
OR
A COMMENTARIE
vpon the Temptations of
CHRIST:

Preached in Cambridge by that reuerend and iudicious Diuine
M. WILLIAM PERKINS.

The second edition much enlarged by a more perfect copie, at the request
of M. Perkins Executors, by *Tho. Pierſon* Preacher
of Gods word.

Hereunto is prefixed an Analysis or generall view of this Combat: and a twofold
Table added: one of places of Scripture; the other of ſpeciall
points to be obserued.

ROM. 16. 20.

The God of Peace shall tread Satan vnder your feet ſhordly.

LUK. 22. 28. 29.

You are they which haue continued with me in my temptations: Therefore I appoint
vnto you a kingdome euen as my Father hath appointed vnto me.



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1606.



TO THE RIGHT HONOURABLE

Sir William Russell, L. Russell,

Baron of Thornhaugh; with the
vertuous Lady his wife,
Grace and Peace.



Pon that strange ^a battel in heauen, betweene Michael ^b the great Prince, and Satan that olde Serpent, was heard a loud voice sounding forth ioy and woe: ioy to the heauens and to them that dwell therein: because ^c the accuser of the brethren is cast out thence: but woe to the inhabitants of the earth and of the sea, (that is, to the sonnes of men in this vale of teares) for the Diuell is come downe vnto them with great wrath, knowing that he hath but a short time. ^d Reuel. 12. 7. ^e Dan. 12. 1. ^f Reuel. 12. 12.

In this voice (right Honourable) are two things affirmed, touching Satans first, that his casting out of heauen is ioifull to the Saints; next that his coming downe on earth is wofull vnto men. Is the matter of our woe, ioy to the Saints? Nothing lesse; but that the Diuell might be knowen to be an euill guest where euer he comes, the heauens doe reioice for his departure, and sea and earth ought to mourne for his approaching; so that he is, or at leastwise ought to be, nowhere welcome, except it be in hell; and all such persons may well perceiue themselves, not heauenlic but plainly hellish minded, as giue more kinde welcome vnto Satan in their cheerefull practise of the works of darkenesse, then they do vnto Iesus Christ, who ^d knockes at the doore of their hearts promising to come in and suppe with them, if they will heare his voice and open vnto him. ^e Reuel. 3. 20.

But what do the heauens gaine by Satans casting downe? And how doth his descending to the earth work man such wo? *Ans.* For heauens gain, ^e they are wel rid of the malicious accuser of the brethren. Who would know more, must strue to get to heauen, and if more be needfull, there his information shalbe certaine. As for mans woe by Satans company here on earth, who so doubts heerof, may well suspect himselfe to haue already receiued of him that deadly hurt, in blindnesse of minde and hardnesse of heart, whereof none saue Iesus Christ the good Physitian of our soules, by the ^f eie-salue, and ^g anointing of his spirit, can worke the cure. Is it not wofull to the flockes and to the heards, when rauinous beasts do frequent their pastures? then wo to man because of ^h Reu. 3. 18. ⁱ 1. Ioh. 2. 27.

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Satan: for the perill of the lambe from the wolfe; of the kid from the leopard; of the fat beast from the Lion; and of the sucking child from the Aspe, is nothing comparable to the danger of man from this olde serpent, who in craft and cruelty, yea in euery hurtfull property goes beyond them all. Other deuouring creatures keepe their circuites and obserue their times; they are sometime weary, and not alwaies hungry; some are vnfit for the darke, and others afraid of the light, whereby their fillie pray gets some respite: but

^b Ephes. 6. 12. Satan is a prince ^h of the darknesse of this world, who yet for his aduantage

¹² 2. Cor. 11. 14. ⁱ can transforme himselfe into an Angel of light, so as the day and night are to him both alike for the working of our woe: he is euer greedy, and neuer weary, and therefore alwaies seeking; and if we dreame of any restraint to him for time or place we deceiue our selues, for he was a ^k *murtherer from the*

¹ Ioh. 8. 44. *beginning*, and so will continue till time shall be no more; and he ^m *compasseth*

¹ 1. Pet. 5. 8. *the whole earth walking in it to and fro, euenⁿ like a roaring Lion, seeking whom he may deuoure.* With other creatures wa is ended, when the pray is once deuoured; but to Satans pray it is not so, for vnlesse his snare be broken and they deliuered in this life, their woe continues caselesse, endlesse and remedilesse after naturall death. Indeed the naturall man doth not perceiue that working of Satan which doth procure his woe; it may be he hath seene the plaiers and the painters Diuels, some blacke horned monster with broad eies, crooked claws or clouen feet; and till some such thing appeare vnto him, he neuer feareth hurt by Satan: little doth he thinke that ignorance in the scriptures, neglect of Gods worship, profaning Gods sabbaths, with greedy affecting the wealth, pompe, and pleasures of this world doe giue aduantage vnto Satan against his soule; and therefore while the matters of this life do

^{*} Luc. 12. 19. answer his desire; he can sing to himselfe this pleasant *requiem*; ^o *sonle, soule take thy rest.* But *our voice from heauen cries woe* to all such inhabitants of

² 2. Cor. 4. 4. the earth because of Satan; for they are of this world, and he is ^p *their prince,*

¹ Ioh. 14. 30. *and their^q God,* who hauing blinded their minds, ^r *worketh in their hearts,*

^{*} Ephes. 2. 2. and so keeps them sure in his possession: Indeed like a seeming friend he suffereth all ^t *things to be in peace*; but woefull peace, like to *Absalons wine*

¹ Luk. 11. 21. which he gaue to *Ammon*, that ^u *when his heart was most merrie therewith,*

¹ 2. Sam. 13. *his least suspected deadlie wound might light vpon him.* Euerie one ^v *by nature*

²⁸ ^u Ephes. 2. 3. *is the childe of wrath,* and so of himselfe ful of all miserie; but mercilesse Satan seekes the increase heerof, by causing the root of mans corruption to spread foorth the branches of all transgressions: indeed he is not the beginner of euery sinne, for much impiety flows from mans inbred impurity; yet so sure a friend is Satan to corruption in the workes of darkenesse, that if nature doe but stretch foorth the hand, Satan will thrust at the elbow: doth *Caine hate Abel*? then will Satan bring this hatred from the heart to the hand, and

^{*} Gen. 4. 8. cause ^x *Caine to kill Abel*: Is *Judas* couetous? then wil Satan for the satisfying of that desire ^a *make him traiterous*: let him find but a sparkle, he will soone kindle it to a flame; so that woefull is his comming to all naturall men.

^{*} Ioh. 13. 2. But doth the child of God escape his hands? no verily; Satan is a professed

^{*} 1. Pet. 5. 8. deadly foe to all such, he is their ^b *aduersarie* and ^c *accuser*: that which should procure them good he seekes to hinder; and what euer may worke them woe, he will be sure to further: if they fall into sinne, he seekes to bring them

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to despaire; and when they endeavour to do good, he moues them to be proud: they are no sooner conuerted to the Lord, but he hath some^d *Elymas* to turne^d A. 13. 3. them backe to the world: and though they stand against that assault, yet he will pursue them still, by troubles without and terrours within; by raging foes, and flattering friends; so as in regard of Satan aduantaged by their flesh and his world, they shall find this to bee true, ^e *while their flesh is vpon them,* Tob. 14. 22. *they shall be sorrowfull; and while their soules be in them they shall mourne:* Satan is a mightie^f prince, and a wilie^g serpent, and if either force or fraud may^h Ioh. 12. 31. worke them woe, no child of God shall escape his hands; he spared not the greene tree, what then will he do to the dry?ⁱ 2. Cor. 2. 11.

But is there no remedy to man for all this woe that comes by Satan? Yes, blessed be our God who hath not left vs for a praie vnto histeeth, but to shew the exceeding riches of his grace and loue to the world, ^h *hath giuen* Ioh. 3. 16. *his onlie begotten sonne* to be our prince and our deliuerer; who in no sort ⁱ *tooke the Angels, but the seede of Abraham:* and because they were^j Heb. 2. 16. *partakers* ^k *of flesh and bloud, he himselfe took part with them, that hee might destroy through* I. Pet. 1. 4. *death him that had the power of death, that is, the diuel.* For the euidence and application of which deliuerance, he hath ordained in his church an holy ministry, whereby naturall men are brought^k A. 26. 18. *from darknesse vnto light, and* ^l *from the power of Satan to himselfe;* and his owne children doe^m Ephes. 4. 15. *grow vp into* ⁿ *Christ their head, and be edified* Iud. 20. *in their most holie faith, through* 1. Pet. 1. 3. *which they* are kept by the power of God vnto saluation. Yet we must so conceiue of this deliuerance, that as Israel being brought out of Egypt, was not presently settled in the land of Canaan, but for the space of forty yeares was exercised with sundry temptations in a barren and drie wildernesse, where they met with^o Num. 21. 6. *ferie serpents*, and were encountred with many and strong enemies, who sought to debarre them from the promised land: so the children of God, though redeemed by Christ, are not presently translated from the bondage of corruption, to the full inheritance of perfect glory in the heauens; but must passe through this vale of teares, and in the wildernesse of this world meete with that crooked serpent the Diuell who will seeke to sting their soules to death, and also stirre vp many an^p *Amelec* to entrap them in the way, that either through disobedience or vnbeliefe they may be deprived of their heauenly Canaan. True it is, this match is farre vnequall, for flesh and bloud to fight against spirituall powers; yet heere is comfort, that we haue him for our Captaine who in his^q deepest humility spoiled our strongest aduersary, and is now^r *crowned with glorie and honour*, being highlie exalted^s Heb. 2. 14. *far aboue all* ^t *might and domination at his fathers right hand,* where he^u *must reigne till he* Hebr. 2. 7. *hath put all his enemies vnder his feet;* yea till he hath^v *troden Satan vnder* 1. Cor. 15. *the feete of all his members:* only this he requireth that we should be valiant^w *and* ^x *quit our selues like men in the power of his might,* ^y *knowing that the battel* Rom. 16. 20. *is the Lords, and so the victory sure before we strike a stroke.* ^z *Now for the* Ephes. 6. 10. *manner of our fight (a matter indeed of great moment, because a* ^{aa} *smooth* 1. Sam. 17. *stone out of Davids sling wil foile to the ground great Goliath) wee haue in this* ^{ab} *combate between Christ and the Diuell, so pregnant direction set before vs,* ^{ac} *that vnlesse wee doe wilfully shut our eies against the light, in this behalfe* ^{ad} *wee cannot be ignorant of our duty:* ^{ae} *whatsoever was written aforetime was* Rom. 15. 4

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written for our learning; and therefore the recording of this combate is as much from Christ to every Christian, as the speech of Gideon to his soldiers, ^{• Iudg. 7. 17.} *looke on me and doe likewise; euen as I doe, soe do ye*: for Christ left himselfe an example that we should follow his steps, though not in his miraculous fast, yet in his couragious fight against sinne. The view heereof hath formerly beene presented to your Honors, by Master Robert Hill, bachelor of Diuinity, vnder this title, *Satans Sophistrie answered by our Sauior Christ*. And now at the intreaty of M. Perkins executors, I haue published it againe; yet vnder a new title, and more large almost by one third part. Mine endeavour hath beene that this poore Orphane might imitate his brethren, who were the messengers of loue vnto our Church, while their happy father liued among vs. What is wanting heerein, or may deserue a iust reproofe I willingly take to my self, *me me adsum qui feci*. &c. What I haue beene able to doe, I humbly commend to the church of God vnder your Honourable protection. If heerein I seeme presumptuous, because I am vnknownen vnto you, I humbly craue this fauourable construction; that I chose rather by presuming to wrong my selfe, then to alienate this booke from your Honours, who had right heereto by former dedication. When your Honourable employments in time past required your wisdom and courage, for the iust defence of our Soueraignes right, I make no question, but as well the messengers of victory ouer rebels, as the counsellors of peace, were alwaies welcome to your Honour: why then should I doubt, whether this ensuing display, being as wel a counsellor of peace with God, as an Herauld of triumph through Christ ouer Satan, the Arch-enemy of our soules, will be gratefull vnto you, who haue learned long since, *that whosoever will keepe a good conscience towards God or man must endure manie a conflict with Satan*?

Ænead. 9.

Now that God of peace who is able to doe exceeding abundantly aboue all that wee can aske or thinke, graunt vnto your Honours according to the riches of his mercy, so to fight the good fight of faith on earth, that you may receiue the crowne of glorie in heauen. Cambridge, Emmanuel Colledge, 25. of Iune. 1606.

Your Honours in the Lord

to be commanded,

THO. PIERSON.

TO THE RIGHT HONORABLE

Sir WILLIAM RUSSELL, Lord Russell,

Baron of Thornhaugh, yoonger sonne to that most Christian

and Honourable Earle, FRANCIS Earle of

Bedford; with the vertuous Lady his wife,

Grace and Peace.



RIGHT Honorable, as Iohn the Baptist was in one desert, so our Mat. 3.
Saviour Christ he was in another: but as these two differed in their Mat. 4. 1.
being in the world: so did they not accord in their being in the
wildernesse. Iohn was with some men, Christ with none; Iohn was
with wilde men, Christ with wild beasts; Iohn was preaching, Christ
praying; Iohn was baptizing, Christ fighting; Iohn was feeding,
Christ fasting; Iohn was encountering with Dinels incarnate, Christ
did encounter with the Prince of those Dinels. From Iohn prea-
ching in the desert, learne wee diligence in our callings: from

Christ tempted in the desert, see we troubles at our calling: ^a Many are the troubles of the ^a Psa. 34. 19.
righteous, but the Lord deliuereth them out of all.

If it please you to giue these after-lines the reading, you shall see set downe that monomachie
or single combat, which was hand to hand betwixt Christ and the Dinell. And as for Christ
Jesus, you shall see him fasting, fighting, conquering. Fasting and an hungry, to shew he was
man: fighting and encountering, to shew he was Messiah; and conquering and triumphing, to
shew he was God. And as for the dinell, you shall see him obieeting, answering, flying. Obie-
cting, that ^b Christ might despaire; answering, that he might presume; and ^d flying, when he ^b Mat. 4. 3.
could not overcome. ^c Mat. 4. 6.

In Christs temptations, we see the estate of the ^a Church; in Satans assault, we see his ma-
lice to the ^a Church. Is Christ tempted? think it not strange if we fall into ^a temptations. For ^a Mat. 4. 11
the griepe of the head, is the griepe of the ^a members: and the temptations of Christ, shew the ^a 1. Pe. 2. 21
temptations of ^a Christians. It is true of Christ, that ^a by many tribulations he did enter into ^a 1. Pet. 5. 8
the kingdome of God: that ^a our High Priest was consecrated by afflictions, that so he must suf- ^a Ioh. 15. 20
fer and enter into his ^a glory. ^a 1. Cor. 12
^a 26.

He is no sooner borne into the world, but he is ^a hunted by Herod; baptized at Iordan, ^a but ^a Ag. 14. 21
Satan sets on him; a Preacher for repentance, but the ^a Scribes proscribe him; to ^a worke mi- ^a Heb. 2. 10
racles, but the Pharises slander him. He is no sooner to suffer, but ^a the Dinell assaults him; ^a Luk. 24. 26
apprehended, but the ^a lewes deliuer him; deliuered, but ^a Herod derides him, derided, but ^a Mat. 2. 14
^a Pilat condemnes him; condemned, but the souldiers ^a abuse him. Is he on the crosse? the ^a Mat. 3. 16. 4. 1.
^a people will not pity him: is he risen? the high Priests will ^a belie him. In a word, is he upon ^a Ioh. 7. 1.
earth? he is tempted in his ^a person; is he in heauen? he is ^a tempted in his members. Thus ^a Luk. 11. 15.
the life of Christ was a warfare upon earth, and the life of Christians must be a warfare upon ^a Ioh. 12. 27
earth. We liue heere in a sea of troubles: the sea is the world, the waues are calamities, the ^a Luk. 13. 11.
Church is the ship, the anker is hope, the sailes are loue, the Saints are passengers, the haueu ^a Luk. 23. 24.
is beauen, and Christ is our Pilot. When the sea can continue without waues, the shippe with- ^a Mat. 27. 27.
out tossings, and passengers not be sicke upon the water, then shall the Church of God be with- ^a Mat. 27. 39.
out trials. We begin this voiage so soone as we are borne, and we must saile on till our dying ^a Mat. 28. 15.
daie. ^a Luk. 11. 16.
^a Ag. 9. 4.

We doe reade in Gods word of many kinds of temptations: God, Satan, Man, the World,
and the Flesh, are saide to tempt. God tempteth man to trie his obedience, Satan tempteth
man to make him disobedient: men doe tempt men to trie what is in them: and man tempteth
God to trie what is in him. The world is a tempter, to keepe man from God: and the flesh is a
tempter,

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^a Gen. 22. 1. *tempter, to bring man to the Diuell: So God tempted Abraham in the offering of his son:*
^b Job. 1. 18. *Satan tempted Job in the losse of his goods: a Queene tempted Salomon in trying his wife:*
^c 1. King. 10. 1. *dome: men tempted God by distrust in the desert: the world tempted Demas, when he*
^d Ex. 17. 3. *forsooke the Apostles: and the flesh tempted Dauid, when he fell by adultery. Doth God*
^e 1. Tim. 4. 10. *tempt vs? take heed of hypocrisie: doth Satan tempt vs? take heed of his subtiltie: doth man*
^f 2. Sa. 11. 4. *tempt man? take heed of dissembling: doth man tempt God? take heed of inquiring: doth the*
world tempt man? take heed of apostasie: doth the flesh tempt man? take heed of carnalitie.
But doe we so? are we warie of these tempters? No, we are not, and therefore we fall. We fall
on the right hand, by temptations in prosperitie, and we fall on the left, by temptations in ad-
^g 1. Sa. 18. *uersitie. Of the one it may be said, it hath slaine thousands: of the other, that it hath slaine*
ten thousands.

When we come and see cities dispeopled, houses defaced, and wals pulled downe, we say, the
souldier hath beene there: and when we see pride in the rich, discontent in the poore, and sinne
in all, we may iustly say, the Tempter hath beene there.

Now of all other temptations, it pleaseth God to suffer his church to be tempted with afflicti-
^a Gen. 21. 9. *ons. It is neuer free either from the sword of Ishmael; which is a reuiling tongue: or the*
^b Gen. 27. 41. *sword of Esau, a persecuting hand. Neither was there yet euer Christian man found, who had*
^c Mat. 20. 22. *not his part in the cup of affliction. We must drinke of the same cup our master did: the di-*
^d Mat. 10. 24. *sciple is not above his master.*

The reasons why God doth visit vs thus with afflictions, are: 1. To humble vs. 2. To weane
God doth afflict vs. 3. To winnow vs. 4. To preuent vs. 5. To teach vs. 6. To enlighten vs. 7. To honour vs. 8.
his children. To cure vs. 9. To crowne vs. 10. To comfort vs. 11. To protect vs. 12. To adopt vs. And last

of all, to teach and comfort others. To humble vs, that we be not proud: to weane vs, that
^a Ec. 3. 10. *we loue not this world: to winnow vs, that we be not chaffe: to preuent vs, that we do not*
^b Luk. 22. 31. *sinne: to teach vs, that we be patient in aduersity: to enlighten vs, that we see our errors: to*
^c Psal. 119. 71. *honor vs, that our faith may be manifest: to cure vs, that we surfeit not of securitie: to*
^d Psal. 39. 9. *crowne vs, that we may line eternally: to comfort vs, that he may send his spirit: to pro-*

tect vs, that he may guide vs by his Angels: to adopt vs, that we may be his sonnes: and
^a Ge. 42. 21. *to teach others, that they seeing how sin is punished in vs, they may take heed it be not found in*
^b 1. Sam. 5. 11. *them: that they seeing our comforts in troubles, may not be discouraged in the like trials.*

Thus a Christian mans diet is more sowre then sweet: his physicke is more aches then hony:
^a Act. 12. 7. *his life is more a pilgrimage then a progresse: and his death is more despised then honoured.*

This if men would thinke of before, afflictions would be as welcome to the soule of man, as affli-
^a He. 12. 7. *cted Ruth was to the field of Boaz. But because we looke not for them before they come, thinke*

not on Gods doing when they are come, and doe desire to be happie both heere and hereafter;
^a 2. Cor. 1. 6. *therefore we can away with the name of Naomi, but in no case would we be called Mara.*

We see the sea, not the whale: the Egyptian, not the saluation: the Lions mouth, not
^a Ioh. 1. 15. *him that stoppeth the Lions mouth. If we could see God in our troubles, as Elisha did in his,*

then would we say: There are more with vs, then there are against vs. But because we doe
^a Exod. 14. 11. *not, therefore at euery assault of the Assyrians, we say, as the seruant to Elisoah did: Alas*

master, what shall we doe? and with the disciples: Carest thou not Master that we perish? Yet
^a 2. King. 6. 15. *it is good for vs to suffer affliction: Blessed is the man that endureth temptation: for when he*

is tried, he shall receiue the crowne of life which the Lord hath promised to them that loue him.
^a Mar. 4. 38. *It is commanded by God, praetised by Christ, yeelded to by the Saints, assigned by Gods*

providence, and good for vs each way. We are Gods trees, we shall grow better by pruning: Gods
^a 1. Sam. 1. 12. *pomander, smell better by rubbing: Gods spice, be more profitable by bruising: and Gods con-*

duits, we are the better by running. Let vs suffer afflictions, they are momentary in respect of
^a Psal. 119. 71. *time: fauors, if we respect Gods loue, and a meane to bring vs to the kingdome of God. If*

they did consume vs, we might wish them an end: but they doe purge vs, let vs be content. They
^a PCL. 1. 4. *are Gods fan, we are Gods wheat: they are Gods boulder, we are Gods meale: they are Gods*

flame, we are Gods bush: they are Gods cords, we are Gods sacrifice: they are Gods fornice,
^a 2. Cor. 4. 17. *we are Gods gold. The wheat will not be good without the fan, nor the meale without the boulder,*

nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the for-
^a Phil. 1. 29. *nace: they are trials, not punishments, if we be sonnes: punishments, not trials, if we be slaves.*

Let

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Let vs then beare them, they¹ will haue an end: ioy^m will follow: theyⁿ shew vs our weaknesse: they^e moue vs to pray: they^r shew we are in the path way to heauen: and^a make vs contemne this present world. By them we^a learne to repent vs of sinne past, ^b to take heed of sinne present, and to foresee sinne to come. By them we^e receiue Gods spirit: ^d are like to Christ: are acquainted with Gods power: haueⁱ ioy in deliuerance: know benefit of prosperitie: made more hardy to suffer: and^e haue cause to practise many excellent vertues. They cause vs (as one saith) to seeke out Gods promise: the promise to seeke faith: faith to seeke prayer: and prayer to finde God. ^b Seeke, and see shall finde: ⁱ call, and he will answer: ^k waite, and he will come. I am to write an Epistle, I must not be long. Iobs¹ messengers came not so fast on him: but Iobs afflictions may come as fast vpon vs. Hath Dauid slain^m a Beare? he shall encounter with a Lion: hath he killed a Lion? ⁿ he must fight with Goliath: hath he subdued Goliath? he must make a rode vpon the Philistims: are the Philistims conquered? ^o Saul wil assault him. Remember Dauids troubles, and foresee what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better we are, the better we may indure them.

But as our troubles are many so are our deliuerances many: God will deliuer vs out of all. He that deliuered¹ Noah from the flood, ² Lot from Sodome, ³ Iacob from Esau, ⁴ Ioseph from Potiphar, ⁵ Moses from Pharaoh, ⁶ Israel from Egypt, ⁷ Dauid from Saul, ⁸ Eliab from Achab, ⁹ Elisha from the Syrians, ¹⁰ Naaman from his leprosie, ¹¹ Hezekiah from the plague, ¹² the three children from the fire, ¹³ Daniel from the Lions, ¹⁴ Ioseph from Herod, the Apostles¹⁵ from the Iewes, ¹⁶ and Christ from the Dinell: he, euen he will either deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

He, ^a he hath promised to doe it, and he that hath promised, is able to do it. And this he doth sometimes by no meanes, sometimes by small meanes, sometimes by ordinary meanes, sometimes by extraordinarie, sometimes contrarie to all meanes. By no^o meanes he cured a creeple at Bethesda: by^v small meanes he fed sine thousand in the desert: by^v ordinary meanes he was brought from the pinnacle: ⁱ by meanes extraordinary he was provided for in hunger: and contrarie to all meanes were the¹ three children preserved in the fornae of fire.

I haue good cause to thinke of Gods gracious deliuerance, being my selfe deliuered from a great trouble. Since the time I was unkindly dismissed from my poore charge, where I would haue continued, if malice had not hindered me, I haue liued in an end of this City: dangerously in respect of the sicknesse; poorly in regard of maintenance; and painfully, in respect of my ministerie: yet till this time hath the Lord deliuered me: and as Paul said, ^a he will deliuer me, if that he see it be best for me.

Let man therefore^b comfort himselfe in the Lord: ^c after two daies he will reuiue vs, and the third day he will raise vs up againe: ^d Heauenisse may endure for a night, but ioy will come in the morning. ^e Doubtlesse there is a reward for the righteous: verily, ^f God retaineth not his wrath for euer. Could he ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague follow another, as one quail sings to another: yet as the^g viper leaped on Pauls hand, and forthwith leaped off againe, so one trouble shall leape vpon the righteous, and anon leap off againe: ^h though he fall, he shall rise againe, the righteous shall not be forsaken for euer.

If he hath deliuered vs from the guilt of our sinnes, he will deliuer vs from the punishment of our sinnes. Let vs then therefore be patient in trouble, constant in hope, rooted in loue: let vs waite and he will come, call and he will heare, beleue and he will performe, repent vs of our euill committed against him, and he will repent of his euils intended against vs. He is ouer vs by his providence, about vs by his Angels, in vs by his spirit, with vs by his word, vnder vs by his power, and vpon vs by his Sonne. In him is our helpe, from him is our comfort, by him is our victory, and for him is our trouble. ^a In thee haue I trusted, saith a king: ^b who euer was confounded that trusted in the Lord, said a friend? and as Elkanah was to^c Hannab in stead of many sons, so God is to his in stead of many comforters. Of other comforters, we may say as Iob did of his frinds: ^d Silly comforters are you all. They will leaue vs, as mice doe a ruinous house: but the Lord (like^e Rute to Naomi) will neuer leaue vs, nor forsake vs. Especially in the houre of death, ^f which is in remembrance bitter to great men: in that houre of death he will be with vs, and command his^g Angels to take charge of our soules, the^h earth to be as a bed for our

bodies:

¹ Psal. 37. 37.
² Ps. 126. 5.
³ Isa. 38. 10.
⁴ Hos. 5. 15.
⁵ Luke. 24. 26.
⁶ Ecc. 1. 2.
⁷ 2. Sam. 24. 17.
⁸ Ge. 39. 9.
⁹ Act. 2. 2.
¹⁰ Phi. 3. 10.
¹¹ Da. 3. 17.
¹² Exod. 15. 1.
¹³ 1. Pet. 1.
¹⁴ Mat. 7. 7.
¹⁵ Iob. 21. 27.
¹⁶ Hab. 2. 3.
¹ Iob. 2.
¹ 1. Sam. 17.
37.
¹ 1. Sa. 18. 27.
¹ 1. Sa. 21.
¹ 1. Sa. 21.
¹ Gen. 19.
¹ Gen. 33.
¹ Gen. 41. 14.
¹ Exod. 9.
¹ Exod. 12.
¹ 1. Sa. 19.
¹ 1. King. 21.
¹ 2. King. 6.
¹ 2. King. 5.
¹ Isa. 38.
¹ Dan. 3.
¹ Dan. 6.
Saint Andrews in Norwich.
¹ Mat. 6.
¹ Act. 5.
¹ Mat. 4.
¹ Ro. 4. 21.
¹ Iob. 5. 9.
¹ Ioh. 6. 12.
¹ Mat. 4. 7.
¹ Mat. 4. 11.
¹ Dan. 5.
¹ 2. Tim. 1. 18.
¹ 1. Sam. 30. 9.
¹ Hos. 6. 2.
¹ Psal. 30. 5.
¹ Psal. 58. 11.
¹ Mica. 7. 8.
¹ Act. 28. 3.
¹ Ps. 37. 24.
¹ Psal. 25.
¹ Iob. 5.
¹ 1. Sam. 1. 8.
¹ Iob. 16. 2.
¹ Ruth. 1. 16.
¹ Ecc. 41. 1.
¹ Luk. 16. 26.
¹ Isa. 77. 2.

The Epistle Dedicatorie.

¹ Luk. 23.

^k Phil. 4. 20.

^l Pl. 1. 137.

^m Zac. 4. 6.

ⁿ Mat. 8. 24.

^a Iud. 17. 4.

^b 1. Sam. 14.

^c Ioh. 8.

^d Exo. 14.

^e 1. Sam. 17.

^f 2.

^g Mat. 2. 20.

^h Gen. 41.

ⁱ Gen. 31.

^j Iob. 41. 12.

^k 1. Thes. 4.

^l 18.

^m Ioh. 1. 22.

The Golden
chaine.

The Earle of
Bedford.

The Countesse
of Bedford.

The Countesse
of Cumberland.

Pro. 10. 7.

bodies: that so the oneⁱ may goe into glory, the other reserved in hope of like glorie, ^k and be made one day like vnto the glorious body of Christ Iesus. Thus, right Honorable, you haue seene the righteous in affliction; as ^l Israel was in Babylon: and that the Lord like ^m Zerobabel is ready to deliuer them. Though in troubles Christs seemes as in the ⁿ ship to sleepe, yet in deliuerance he awakes as a man out of sleepe, and as a Giant refreshed with wine. He will rebuke the waues and winds of troubles and persecution, and they shall flie before him as Sysera did before ^a Debora, and the ^b Philistims before Jonathan and his seruant. And as Christ asking the woman of her accuser, she answered, There was none: so in the end aske a Christian of his troubles, and he will say, There are none. He is a buckler for our left hand, and a sword in our right: he is an helmet on our head, and harnesse for our body. We shall looke vpon troubles, as ^c Israel did on the Egyptians, as the ^d Iewes did on Goliath, and as the Grecians did on Hector, to triumph ouer them: and as the Angell said to Ioseph, ^e They are dead that sought the childs life; so the Spirit shall say to the afflicted, They are dead that did seek your life. A day of deliuerance, a yeere of Iubile will come, and then ^f Ioseph shall be out of prison, ^g Iacob out of seruitude, and ^h Iob shall lie no more in the dust of the earth: ⁱ Let vs comfort our selues with these words.

I haue exceeded an Epistle, especially to such a small booke. If the wals seeme too great for this city; abundans cautela non nocet. It is vsuall for students not onely to present their owne labours, but also other mens to great personages, especially such Workes wherein they haue beene either Translators or ouerseers. It were infinit to instance this point. I am bolde to doe the like to your Honour at this time. This Copie it was brought vnto my hand, I haue conferred it with another, I haue perused it at the Presse, I heard diuers of the Sermons, I haue added nothing of mine owne: and I desire, that of those ^j many baskets full of most delicate diet, which this worthy man hath now left behind him, there may not so much as any one be lost. If any such come vnto my hand, surely they shall not be lost. By his life had I much comfort, and I will seeke to honour him after he is dead. I was twenty yeeres acquainted with him: I at his request made the first fruits of his labours to speake English. And now I am bold to present this his posthume to your patronage. Your honorable Nephew, his vertuous Lady, your worthy sister, haue heeretofore accepted the labours of this man. If it shall please your good Honor to do the like, this Preface of mine shall remaine as a perpetuall testimony of my duty to you: and the booke following as fully armed against all such aduersaries as shall speake against it. The God of heauen, who hath made you honorable in your most honorable Progenitors, make you thrice honorable in your future successors: that the memoriall of the righteous may be everlasting, when as the name of the wicked shall rot. London, Saint Martins in the fields. Ian. 12. 1604.

Your Honours at commandement, ROBERT HILL,

Fellow of S. Iohns Coll. in Cambridge.



A GENERAL VIEW OF the strange Combate betweene our Sauour CHRIST and Satan.

The Description of this Combate betweene Christ and Satan containeth	A Preface or Preparation, consisting of	{	Christs going forth to the place of combat,	} Vers. 1.
			Christs abode and conuersing in that place,	} Vers. 2.
	The Combat it selfe consisting of three great conflicts:	{	First, tending to bring Christ to unbeliefe: and it consisteth of	} Satans preparation thereto, Vers. 3.
				} The temptation it selfe, Vers. 4.
				} Christs repulse thereof, Vers. 4.
		{	Second, tending to bring Christ to presumption: containing	} Satans preparation, Vers. 5.
				} The assault or temptation, Vers. 6.
				} Christs repulse and answer, Vers. 7.
		{	Third, tending to bring Christ to idolatry: containing	} Satans preparation, Vers. 8.
				} The assault or temptation, Vers. 9.
				} Christs repulse and answer, Vers. 10.
	An happy issue and event thereof, consisting of	{	Satans departing from Christ,	} Vers. 11.
			The Angels ministring vnto Christ,	

Resist the Diuell and he will flee: Draw neere to God and he will draw neere to you. *Iam. 4. 7. 8.*

The true grace of faith enables vs to both: for { *1. Pet. 5. 9. Whom resist stedfast in the faith.*
Heb. 10. 22. Let vs draw neere with a true heart in assurance of faith.

A GENERAL VIEW OF THE HISTORY OF THE CHURCH OF ENGLAND FROM THE REFORMATION TO THE PRESENT TIME

By JOHN HALL, D.D. Bishop of Norwich. In two Volumes. The first Volume contains the History from the Reformation to the year 1688. The second Volume contains the History from the year 1688 to the present time.

Printed by J. DODD, at the Theatre Royal, in Pall Mall. 1790.

The History of the Church of England is divided into three parts. The first part contains the History from the Reformation to the year 1688. The second part contains the History from the year 1688 to the present time. The third part contains the History of the Church of England from the year 1688 to the present time.

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Religion is the foundation of all civil society. It is the source of all virtue and the basis of all law. It is the power which binds men together in a common bond of duty and affection. It is the light which guides us through the darkness of this world to the glory of the next.



THE COMBATE BETWEENE CHRIST and the DIVELL expounded.

MAT. 4.1.

Then was Iesus led aside of the spirit into the wildernesse to be tempted of the Diuell.



TH E eleven first verses of this chapter do containe a brieve description of Christs temptations, whereof I haue chosen to intreat, hauing formerly handled the doctrine of *Conscience*, because all that endeouour either to get or keepe a good conscience, are most of all subiect to temptations: Now here we haue the speciall temptations of the Diuell wherewith he assaulted our Sauour Christ, and in Christs example the best way to auoid the same. This description consisteth of three distinct parts: First, A Preface or preparation to a Combate betweene Christ and the Diuell, vers. 1. 2. Secondly, The combat or conflict it selfe, vers. 3. 4. 5. 6. 7. 8. 9. 10. Thirdly, The issue or euent of this combat, vers. 11.

I. Part. The Preparation to the combat hath two parts: First, Christs going forth to that place where the combat was to be fought, vers. 1. Secondly, his abode & conuersing in that place, vers. 2. 1. Christs going forth to the place is set out by sundry circumstances of the Evangelists: as, The *time* when he went; The *author* of his going; The *manner* how he went furnished; the *place* whither he went; And the *end* whetefore.

I. Circumstance. The *time* when Christ went forth to be tempted is noted in

this word *Then*: what time this was, we shall see in the end of the former chapter, where is set downe the baptisme of our Sauour Christ by *Iohn* in the river Iordan; as also the great honour and maiesty wherewith he was there renowned: for it pleased Christ for speciall end and purpose to be baptized, not as we are, to put off sinne, for he had none; but to be ordained a Mediatour for vs, that putting on our sin he might beare the burden thereof in our stead. Againe in his baptisme he was distinctly proclaimed, *The doctour of his Church*: for immediately thereupon; *The Holy ghost descended upon him like a dove*, and a voice came from heauen, saying, *This is my welbeloued sonne in whom I am well pleased*. Now so soone as Christ was thus solemnly inaugurated into his office, and proclaimed from heauen to be the sole Doctor and Prophet of Gods Church, euen *then* immediately without any delay was he driuen forth, as Marke saith, chap. 1. 12.

The use. In that Christ is no sooner baptized, but he is presently tempted, we learne; that all those who are truly baptized into Christ must make account to be tempted, and prepare for a combat with the Diuell, euen through the whole course of their liues: for if Saran durst be so bolde as to encounter with Christ Iesus the head of the Church after his baptisme, then doubtlesse he will not spare any of his members who are but

Every Christian must looke to be tempted.

B

weake

*The state of
those that were
never tempted.*

weake & sinfull men. Again, in baptisme a man giues vp his name vnto God, promising therein for euer to renounce all seruice to the Diuell, the flesh and the world; and contrariwise to beleue in God, and to serue him; and this vow being thus made, it is the will of God he should be tempted; that in the schoole of temptation he might learn to practise his baptisme. But here most men wil say, they neuer felt by experience in themselves the truth of this doctrine; for they haue not perceiued any such combate in themselves, though they haue bene baptized many yeres agoe. *Ans.* Such men, whatsoever they be, haue indeed the outward baptisme of water, but they neuer yet receiued the inward baptisme of the spirit; they weare Christs liuery, but as yet they do seruice vnto Satan; And though they haue been made partakers of the seales of the covenant, yet still they abide within the kingdome of darkenesse; for Christ heere teacheth by his owne example, that all those who haue receiued the inward baptism of the spirit, whereby they haue effectually put off sinne, and put on the Lord Iesus, are as sure to be tempted by Satan as himselfe was: therefore let such persons as neuer yet felt in themselves this spiritual conflict, now begin to reform their liues, and to performe their vow, of baptisme, and they shal vndoubtedly find in themselves the truth of this doctrine, *That all that are baptized into Christ, shal be tempted of the Diuell.* So long as the children of Israel continued vnder Pharaos bondage, they were not pursued by his army; but when they set their faces toward the land of Canaan, then presently he makes after them, with all his might and malice; euen so, while men liue in sinne and submit themselves to Satans spiritual bondage, he will suffer all things to be in peace with them; but if once they set their hearts on the heavenly Canaan, and giue themselves sycerely to Gods seruice, then will he with all his force pursue them, & meet them with armies of temptations to turne them backe into their olde way of sinne againe. The silly bird that is in the snare or vnder the net, so long as she lieth still feelles no harme;

but when she stirs & offers to get away, then begins her paine, and the more she strides, the more she finds her selfe ensnared: So fareth it with silly men, while they liue in sinne securely, they are not troubled with Satans temptations; but when they beginne to leaue their badde courses, and settle themselves to serue the Lord, then presently the Diuel seeks to spread his net to intangle them in his snare. The consideration whereof must teach vs, *to watch and pray that we enter not into temptation;* and (as Paul saith) *to put on the whole armor of God, that we may be able to stand against the assaults of the Diuell,* Ephes. 6. 11.

Secondly, in that our Sauour Christ after his solemne inauguration into his mediatorship, was immediatly to go to be tempted; we learn, that all those that are set apart by God to any speciall calling, euen at their verie entrance thereinto must looke for temptations. This befell the head, and therefore all the members must reckon for it. When Moses was first called to be the guide and conductor of Gods people out of Egypt, ^a hauing slaine an Egyptian in defence of one of his brethren, vpon knowledge of the fact he was faine to flee from Pharaos court into the land of Madian, and there to liue a shepherds life for many yeres with his father in law Iethro. And Dauid was no sooner appointed by God to be king ouer his people Israel, but ^b Saul began to persecute him, and so continued all his dayes. And our Sauour Christ, hauing called his Apostles to their office of preaching his kingdome, ^c tooke them soone after to the sea, and there falling aleepe suffered their ship to be so tossed with waues in a great tempest, that they looked for nothing but present drowning, so as they cried out, *Master saue vs, we perish.* And this the Lord doth in great wisdom for the good of his children: first to teach them, that no man is able of himselfe, to carry himselfe in any acceptable course of his calling without Gods speciall assistance and grace. Secondly, to stir vp in them those good gifts and graces which he hath formerly bestowed on them; as the feare of his name, the loue

*Men set apart
for some speci-
all calling must
looke for tem-
ptation.*

^a Exod. 2. 15.

^b 1. Sam. 18.
9. 11.

^c Mat. 8. 23.
24.

¹ Reason why.

2

^a A 25.

*It is go-
Minis-
be sem-*

^a 2. C

^a 2. C

*Minis-
cially
looke
ptation*

loue of his maiesty, the gifts of prayer, faith, patience, and many other which he would haue tried in the entrance of their callings, and exercised in the continuance therein vnto the end.

Thirdly, seeing Christ begins his propheticall office of teaching his church, with temptations; This should admonish all Ministers of the word, that howsoeuer all Gods people must prepare themselves against Satans temptations, yet they must doe it at oue the rest; for looke as in a pitched field, the enemy aimeth principally at the standerd-bearer; euen so Satan and his instruments, doe among all Gods people, bend their greatest forces against the ministers of Christ which holde vp his scepter, and display his banner in the preaching of the Gospel. When *Iehoshuah the high priest stood before the Lord, Satan stood at his right hand to resist him, Zak. 3.1.* And when *Ahab went to fight against the king of Syria, Satan became a lying spirit in the mouth of 400. prophets & mo, 1. King. 22.22.* This is that *great red dragon, that with his taile drew downe the third part of the starres of heauen*, that is, of the ministers and preachers of the word, *and cast them to the earth, Reuel. 12.3.4.* This is he that *desired to winnow the Disciples as wheat, Luk. 22.31.* And as the king of Aram said of Ahab, *fight not against small nor great, but against the king of Israel only, 1. King. 22.31.* So Satan fighteth not against any so much as the Prophets of Israel, the ministers of the Church.

Fourthly, in that Christ is tempted before he go to preach, we learne that it is good and profitable for Gods ministers to be exercised with temptations euen of satan himselfe, & that for sundry causes; first, that they may know what temptations meane; Secondly that they may be the more able to minister helpe and comfort to those that are tempted; Thirdly to make them vnderstand the word of God aright; for many places of Scripture can not so well be vnderstood by bare study onely, as by temptations therewithall; and it is true which one sayth well, *Reading, meditation, prayer, and temptation, make a diuine.*

II. Circumstances. The author or effi-

cient cause of Christes going forth; to wit, *the Holy ghost*, noted in these words, *was led by the spirit*: The word *led*, in the original signifieth thus much, that Iesus was carried apart by the spirit; which must not bee vnderstood of any locall transportation of his bodie from the river to the wildernesse, as ^a Elias was carried from earth to heauen; or as ^b Philip

was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy ghost, wherewith Christ was filled above measure and made willing to encounter with Satan in that combat; for so are the words by S. Luke, *being full of the Holy ghost hee returned from Iordan, and was led by the spirit into the wildernesse*, that is, by the inward motion and instinct of Gods spirit; Again, S. Marke saying, *the Spirit drone him into the wildernesse*, giueth vs further to vnderstand, that this motion in Christ from the spirit, was a peculiar motion, not forced or constrained, but voluntary, and yet *very strong and effectuall.*

Again, by the *spirit* here, is not meant the Diuell or an euill spirit, but the *Holy spirit of God*: he it was that moued Christ to goe into the wildernesse; so that the meaning is this; After Christ was baptized in Iordan by Iohn, hee willingly tooke his iourney into the wildernesse, being moued thereunto by a speciall and strong instinct of Gods holy spirit, wherewith he was filled above measure. If any aske, how Christ could be led by the spirit, seeing hee sends the spirit: *Answe.* These two may well stand together: for Christ must be considered two wayes; first as man in the forme of a seruant; secondly, as God, euen the sonne of God, yea God himselfe: Now as Christ was man, he was subiect to Gods prouidence, and so was led and guided by the Holy ghost: but as he is God, he is not subiect to prouidence, but is the author thereof, and is not himselfe led or sent, but together with the father sendeth the spirit.

The vse. In this circumstance we may obserue; first the exceeding holinesse of Christs manhood, in that he moued not from one place to another, without the speciall instinct and direction of the spirit of God. By which example we are

B 2 taught

Ministers specially must looke for temptations.

It is good for Ministers to be tempted.

^a 2. Cor. 2. 11.

^a 2. Cor. 1. 4.

^a Act. 4. 24.

^a 2. King. 2. 11

^b Act. 8. 39. 40

^a Luk. 4. 1.

^a Mark. 1. 12.

The holines of Christs manhood.

taught to suffer our selues to be ordered and guided by the spirit of God in euery thing we take in hand, yea in all our thoughts, words and deeds; for this is the true note of euery child of God to be led by the spirit, Rom. 8. 14. where the Apostle vseth the same word that S. Luke doth speaking of this leading of our Saviour to be tempted: we must therefore labour to be of Dauids disposition, to haue our harts pliable to all Gods testimonies; when God said, *Seek ye my face*, Dauids hart answered, *I seeke thy face O Lord*, Psal. 27. 8. and thus doing we shall suffer our selues to be directed and guided by the Holy ghost, for he teacheth and guideth men by the word.

Secondly, from this that Christ was led vnto temptatiō by the spirit of God; we learne, That temptations come not by chance, nor yet by the will and pleasure of the Diuel only: for he could not touch Iob, or ought he had *till God gave him leave*; nor enter into the heard of swine, till Christ said, *go*; but temptations come by Gods most iust permission, and not without his speciall providence & appointment. This combat of Christ with Satan was decreed of God by his speciall appointment in his eternall counsell. And therefore was Christ led by the spirit to encounter with the Diuell, that he might performe this one worke of a mediator, namely in temptation ouercome him, who by temptation ouercame all mankind. And as God appointed this combate of our Saviour, so hath he also ordained the temptations of euery Christian and the circumstances thereof: The theater or place of this combat is this present euill world; the actors are Satan and euery Christian; the beholders are men and Angels, 1. Cor. 4. 9. The vmpire and iudge is God himselfe, who ouerruleth Satan, so as the issue cannot but be happie and blessed to those that fight manfully; for *hee casteth away none that be mighty & valiant of courage*, Iob. 36. 1. *he will giue an issue with the temptations*, 1. Cor. 10. 13. from whence we learne sundry good instructions.

First, when we are tossed and tried by manifolde temptations, we must not thinke it strange, but rather *count it ex-*

ceeding great ioy, 1. Iam. 1. 2. because it is Gods blessed will and ordinance that Satan and euery Christian should enter combat and conflict, for the triall of his graces in them.

Secondly, we are hereby taught to labour with patience to beare all trials and afflictions, not vsing vnlawfull means to winde our selues out of them, because they come by the speciall providence of the Almighty.

Thirdly, Christ went not to be tempted till he was led by the spirit; therefore no man must wittingly put himselfe into danger without a calling from God, lest therein hee tempt God: indeede a man may be moued extraordinarily, to offer himselfe into places of danger; thus *Paul went bound in the spirit to Hierusalem*, that is, he willingly followed the motion of the Holy ghost, which inwardly enforced him to go thither. And the same may be said of many holy Martyrs, who though they might haue escaped by flight, yet did willingly offer themselves into the hands of their persecutors, and endured the violence of their torments, which wee must thinke they did by a special motion of the Holy ghost; otherwise, for a man to offer himselfe into danger without all warrant from God, is to swarue from the practise of Christ in this place.

Fourthly, Christ being ledde by the spirit, did not seeke to shrowd himselfe from this combate; so likewise if a man follow his calling according to Gods will, and thereupon fall into troubles and temptations, he may not seeke to escape them by neglecting his duty, but with courage and patience must inure himselfe to beare them, wayting on the Lord by wel-doing for his deliuerance. Heere it may well be asked, whether a man can lawfully and with good conscience abide in those places which are certainly knowen to be haunted with euill spirits? *Ans.* Some indeed are so venturous & bold that they feare nothing: yet the truth is, no man ought on his own head abide or lodge in such places, vnlesse it be within the compasse of his calling, or els haue a true extraordinary motion of Gods spirit so to doe; we are therefore

*Temptations
come not by
chance.*

** Iob. 1. 12.*

** Mat. 8. 32.*

** A. 8. 20. 22.*

*Quest. Of a
bode in places
haunted by
euill spirits.*

therefore rather to auoid them, than wittingly and willingly thrust our selues into the danger of such places; for if God haue giuen liberty vnto Satan to possesse such places as haue been consecrated to Idolatry, or defiled by oppression and bloud, or such like abominations, why should wee without warrant from God, put our selues into his hands? This also may serue to reprove those men who presume so much vpon their strong faith, that they neuer sticke to thrust themselves into most lewd company: but let such persons beware, for places of bad company are places of danger by reason of that power and liberty which Satan hath among them, for there he hath a throne, *Reuel. 2. 13.* How then can it be, that they should cleane escape the infection of sinne, who do vsually conuerse with those that commit it without controlement? *Pro. 13. 20.* *He that walketh with the wise (sayth Salomon) shall be wise; but a companion of fooles shall be made worse: so the words signifie: and therefore his counsell is,* *not to consent when sinners entise vs: nor to make friendship with the angry person, nor to go with the furious, lest we learne their wayes and receiue destruction to our soules.*

Fifthly, in this leading of Christ by the spirit, we learne a further thing: so long as Christ was a priuat man he liued with Ioseph and Mary a priuate life; but being baptized, and thereby installed in his office of Mediatour, he returnes not to Bethlem or Nazaret where he was borne and brought vp, but gets him presently into the wilderness, there to encounter with Satan, and that by the motion of the spirit; wherein we may see, that all that are appointed and set apart by God for any speciall calling, are in some sort changed by his spirit, and as it were made other men. When Saul was anointed to be king, the text sayth, *God gaue him another heart. 1. Sam. 10. 9.*

Psal. 78. 71. And when Dauid was made of a shepherd a king, he was furnished for that place, as his behauiour shewed, which was such as did besee me a king. Thus the Apostles of our Saviour Christ, of poore fisher-men, altogether *unlettered*, by the gift of Christs calling, were

made able ministers of the New testament, and so became indeed *fishers of men*, *Mark. 1. 17.* Which serues to confute such men as plead extraordinary callings, as many haue done; some saying they were Elias, some Iohn Baptist, &c. For if these were such men, and had receiued such extraordinary callings, then should they withall haue bene endued with extraordinary gifts fit for those callings; but no such thing befaller them, nay it is plaine, they remaine the same men they were before, without any change at all in respect of gifts fit for such persons as they pretend themselves to be. And to apply this to our selues; we are all by nature the children of wrath, and enemies vnto God; but by grace we are made Kings, Priests, and Prophets; Kings to rule ouer the world and the Diuell, in respect of their pro-uocations vnto sinne, as also to subdue in our selues our owne euill lusts and affections; Priests to offer vp spirituall sacrifices vnto God, as prayers and praises for his daily blessings; and Prophets to instruct our selues and others in the wayes of God, according to our gifts and calling. Now then it behoueth vs all to become new men, and to leade new liues fitting and suitable to our holy calling, giuing our selues wholly to the honour and seruice of God, shewing hereby, that we are hereunto called by his spirit of grace and holinesse, so shall we *make woorthy of the Lord*, and shew forth the vertues of him that hath called vs, *1. Pet. 2. 9.*

III. *Circumstance.* How Christ went furnished into this place of combat: which though our Euangelist Matthew hath omitted, yet hath S. Luke plainly noted, saying, *He was filled with the Holy ghost. Luk. 4. 1.* If any shall say, this seemes to import that Christ wanted the fulnesse of the spirit all the former part of his life, if now only after his baptism he were filled therewith. I answer, This fulnesse of the spirit is ascribed vnto Christ after his baptism, not as though he formerly sustained any want of the spirit; but because at his baptism he receiued a greater measure of the spirit than he had before: for this we must

B 3 know,

know, that Christ was alwayes filled with the spirit; being an infant he had a full measure of gifts fit for his infancie, and still as his growth in yeres required more graces of the spirit, he increased therein, hauing in his youth & in his riper yeres full measure of gifts fit for his estate in those times. And at his baptisme being inaugurated into his Mediatourship, he receiued such fulnesse of the spirit as was behoouefull for so high an office, which because it was farre greater than before he needed, therefore is he now sayd to be filled with the Holy ghost: so that though Christ were alwayes full of grace, yet he increased therein as his estate and calling did require.

The vse. This serues to confute the Papiſts, who teach that Christ had all fulnesse of spirit in his infancie, euen from his conception and birth; and did not grow in grace at all, saue only experimentally, as he had occasion to manifest the same more and more in practise. But S. Luke sayth plainly, that *Iesus increased in wisdom, and stature, and in favour with God and men*, Luk. 2. 52. Againe, Christ was like vnto man in all things, *sinne only excepted*; and therefore did increase in grace as man doth in gifts from time to time.

Further, Christ goeth thus furnished to this combate that he might be able to encounter with Satan hand to hand, and at the end giue him the finall overthrow. Thus he furnished *Moses* for his ambassage vnto Pharaoh; and *Daniell* for his combate with *Goliah*; *Aboliah* and *Bezaliel* for the worke of the Tabernacle; and euery one whom God employeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in euery age we may see whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore those that want gifts meet for their callings, doe thrust in themselves thereto, and are not placed therein of God.

IV. Circumſtance. Whither was Christ led to be tempted? namely, into the wilderness, that is the place chosen of God for this combate. There be diuers opinions touching this place; some

thinke it was a little wilderness betweene Ierusalem and Iericho; some the desert of Palestina; others, the great desert of Arabia, where Elias fasted forty dayes and forty nights; and where the Israelites wandered forty yeeres. But seeing the Holy-ghost doth not define what wilderness this was, we are not curiously to inquire after it, but only know it was a desert and solitary place. Let vs rather search into the reasons wherefore he chose a desert place for this combat; and they are diuers: First, because he was to worke our redemption in great humility, euen in the base and low estate of a seruant, for the satisfying of Gods iustice in that nature which had sinned, therefore he would not goe to Ierusalem there to shew his glory and Godhead, as a little before he was proclaimed in his baptisme; but he gets himselfe to a desert place void of all pompe and glory, where he meant to begin this great worke for vs by encountering with our chiefeſt aduersary. Secondly, hee chose this place for the more easie encountering with our aduersarie Satan, whom he was to ouercome for vs: for if Christ after his baptisme should haue shewed the glory of his Godhead, Satan durſt not haue medled with him; therefore as the fisher hides the hooke and shewes the bait to entice the fish, so our Saniour CHRIST with the vail of his flesh in this base estate and solitary place did couer the glory of his Godhead, that Satan seeing him only in this low degree, might be the more eager and bolde to set vpon him. Thirdly, Christ was willing to giue vnto his aduersarie the aduantage of the place, that therewithall he might giue him the greater overthrow; for the Diuell delights in desert and forlorne places, and there he would chuse to practise his temptations, because in such places men want those helps and comforts which in society they may finde: hence Salomon sayth, *Woe be to him that is alone*: yea, God himselfe sayd of man in the state of his innocency, *It is not good for man to be himselfe alone*. And that Satan takes aduantage of such solitarinesse, appeares by his tempting of Eue, when she was a

Why Christ
chose a desert
for this com-
bate.

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Mark. 5. 5.

Ecclesi. 4. 10.

Gen. 2. 18.

part

* Exo. 4. 11. 12.

* 1. Sam. 17. 45.

* Exod. 35. 30. 31.

4 part from her husband, *Ge. 3. 1.* Fourthly, the praise and honour of this victory ouer Satan, was peculiar to Christ, and not communicable to any creature: and therefore Christ chose a desert place for this combate apart from all humane society, that no man might challenge any part of this glory to himselfe, but that it might be wholly Christs, as of right it was. Fifthly, he went into a desert place for a time, that afterward he might thence returne with more credit, reuerence and authority to exercise his propheticall office: for we see by experience that when a man hath bene abroad for some time, he is received with more reuerence at his returne.

5 *The vse.* From hence the church of Rome would fetch a ground & warrant for their monasticall life; saying, that as Christ went apart into this desert, so may men sequester themselues from ordinary societies, and liue as Monks and Heremites in cloisters, woods and deserts. But this collection is absurd, as may appeare by these reasons: first, Christ went not thus apart on his owne head, but by the instinct and motion of the spirit of God: but the Papists admit and vndertake the state of Eremiticall and Monasticall life without any warrant in Gods word. Secondly, Christ did thus sequester himselfe but once for a certeine time: but with them, an Heremiticall estate is ordinary and perpetual for their whole life. Thirdly, our Sauour Christ fasted truly all the while he abode in the wilderness: but Papists in their Cloisters and Hermitages doe plentifully inioy the wealth of the world in great ease and liberty. And therefore howsoever solitarinesse for a time may be commendable in some cases, as to meditate on the works or word of God, as Isaac did, *Gen. 24. 63.* or for the exercise of prayer and fasting in more earnest maner; yet the Eremites life being a perpetuall forsaking of humane societies, is neither warrantable by Gods word, nor commendable in Gods child.

V. *Circumstance.* The end why Christ went into the desert; namely, to be tempted of the Diuell: wherein obserue three points; *How* hee was tempted;

wherefore, and *by whom*. For the first; To Tempt, in Scripture is ascribed to God, to man, and to the Diuell: God tempteth man, when he *prooueth* him; that is, when he maketh manifest what is in his heart for sinne or grace, which before were hid to the world: thus God tempted Abraham in the offering vp of his sonne, *Gen. 22. 1.* and Christ, the ruler, *Luk. 18. 22.* Man tempteth God, when he *prooueth* by vnlawfull meanes whether God be so powerfull, iust and mercifull as the Scriptures doe affirme him to be: and thus the Israelites tempted God, when they *required meat for their lust*, and sayd, *can God prepare a table in the wilderness?* *Psal. 78. 18. 19.* The Diuell tempteth when he allureth vnto sinne, by inward suggestions or outward obiects; and hereof must we vnderstand Christs tempting in this place; to wit, that he was led into the wilderness for this end that Satan might assault him, and vse what meanes he could to bring him vnto sinne. If any shall thinke it was too much derogatory to the dignitie of Christ to be thus tempted. I answer: If it had so pleased him, Christ could haue confounded the Diuell with the least word of his mouth: for as he is Creator of heauen and earth, so Satan had no power to tempt him, for *God can not be tempted with euill*, *Iam. 1. 13.* But here Christ stood in our roome and sted (as he did vpon the Crosse) encountering with Satan for vs, as if we in our owne persons had been tempted. This therefore must be vnderstood as a part of Christs humiliation in his manhood, whereto he subiected himselfe for our sakes, otherwise the Diuell could not haue tempted him. *Obiect.* This stands not with the holinesse of Christ as he is man to be tempted of Satan? *Answ.* Yes, he might be tempted of Satan without sinne, as our first parents were before their fall: this will plainly appeare by comparing Christ with other men in their temptations.

The Diuell in tempting a man to sin, first conuayes into his minde, either by inward suggestion, or by outward obiect, the motion or cogitation of that sinne which he would haue him to commit.

^a Luk. 5. 16.

* Ioh. 13. 27.

mit. Thus he tempted Iudas, by casting into him this euill thought, *Iudas betray thy Master.* And so dealeth hee with Christ in this temptation; he conueyed to his mind or apprehension, the varighteous cogitations of vnbeleefe, idolatry, and couetousnesse; yet so as Christ receiued them not, but with all power of grace repelled them. Secondly, as Satan conuayes euill suggestions into mens minds, so the same are full of trouble, sorrow, & vexation, at least to the godly: for when Satan presseth vpon man his temptations, the whole man is disquieted, his thoughts and affections are troubled, and his heart is vexed. And this also was in Christ, he felt sorrow & molestation in himselfe through these temptations, as appeareth by his *Anant Satan* vpon his last assault. And thus farre was Christ tempted like vnto men. Thirdly, in temptations vsually be corrupt motions; for though a man do not approue, neither enterteine with delight, the Diuels temptations, yet shall he hardly keepe himselfe from the staine and taint of sin, because the imaginations of his owne heart are naturally euill. Now herein Christ differeth from all men in temptation; for being perfectly holy in his humane nature, he did not in the least measure receive any corruption into his minde, but by the power of grace did repel them more strongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle presently; but put it into water, and that will quench it straight: so it fareth in temptations; our corrupt hearts like tinder do easily suffer corruption to kindle in vs; but Christes most holy heart did presently like water quench the euill of Satans motions. And thus we see how Christ was tempted, and yet without sinne.

Similitudo.

The vse. Hence we may obserue a good direction for their comfort that are troubled with blasphemous thoughts. Among other temptations that befall men in Gods church, the Diuell doth mightily assault some men by casting into their minds most fearefull motions of blasphemie against God the Father, the Sonne and the Holy-ghost, whereby he

doth greatly astonish them and bring them to despaire. Now the ground of their stay and comfort hence is this: There be incident to the minde of man two kinds of euill thoughts: First, such as arise from the flesh, that is, from our corrupt nature; and the very first motions of these are sinnes, forbidden in the tenth commandement. Secondly, there be others that rise not inwardly from the flesh, but are from without conuayed into the minde by the diuell, as these most horrible blasphemies against God, which would make a godly heart to tremble and quake once to thinke vpon. Now these are our heauy crosses indeed, when we be assauked with them, but the diuels sinnes wholly, and become not ours, till we receiue them by some degree of delight or assent, as may hence appeare: for Christ was tempted to infidelity, couetousnesse and idolatry, yet his holy heart receiued them not, and so they neuer became his sinnes.

The second point to be considered in this circumstance is, wherefore Christ was tempted: for it may seeme strange that Iesus Christ the sonne of God, yea very God, equal with the Father, should be tempted. The reasons therefore that moued him to be tempted are these: First, that he might foile the Diuell at his owne weapon; for the Diuell ouercame the first Adam in temptation, therfore Christ the second Adam would in temptation ouercome him. Secondly, that in his example he might giue vs direction whereby to know the speciall temptations wherewith the Diuell assaults the Church, as also how to withstand and repell the same: for this cause no doubt hath the spirit of God to distinctly set downe Christs preparation to this combate, Satans seuerall assaults, and Christes victory over them all: which plainly confuteth the common opinion of ignorant people, who thinke those that are tempted by the Diuell to be most vile and wicked men, such as haue forsaken God, and therefore God hath forsaken them; but beholde Christ Iesus the most holy person that euer was, euen the *holy one of God*, was tempted

Reasons why
Christ was
tempted.

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* Apo.
* 1. Pe.
* v. 10.

* 1. Tim.

pted of Satan, and that exceeding fore, hauing the same troubles and vexations thereby arising in his minde that wee haue, inſomuch as the Angels came to miniſter comfort vnto him, verſ. 11. Gods deareſt children therefore may and muſt be tempted, for that is no token of a childe of wrath, vnleſſe we will ſay, that Chriſt Ieſus was the childe of wrath, which once to thinke were moſt blaſphemous. Thirdly Chriſt was tempted, that he might be a *mercifull high prieſt, vnto them that are tempted*, Heb. 2. 17. 18. for himſelfe knowing the trouble and anguiſh of temptation, muſt needes in a more compaſſionate fellow-feeling of their miſeries bee readie to helpe and comfort his members when they are tempted.

The third point is, the author of Chriſts temptations, to wit, *the diuell*: the name *Diuell* ſignifieth a cauiller, a ſlanderer and an accuſer: He is an accuſer three waies; he accuſeth *God to man*, *man to God*; and *man to man*. Firſt *God to man*; as when he told Eue, they muſt not die though they did eate of the forbidden fruit, Genef. 3. 4. which was as much as if he had ſaid, God doth but deceiue you with that threatening, yee ſhall not die at all. Secondly he accuſeth *men to God*, and therefore is called the *accuſer of the brethren*: and our *aduerſarie who goeth about like a roaring lyon*: which word *aduerſarie* ſignifies one that enters plea or ſuite againſt vs: thus he dealt againſt godly Iob, by the Lordes owne confeſſion Iob. 2. 3. Thirdly, he accuſeth *man to man*, by ingendering vngodly and vncharitable ſuſpices and ſuſpitions in one man againſt another, and in cauſing one man to ſlander and iniurie another; and for this cauſe is he ſaid to *worke in the children of diſobedience*, Epheſ. 2. 2. and their wiſdome is ſaid to be *diuellish*, who haue *bitter enuying and ſtrife in their heart*, Iam. 3. 14. 15.

The uſe. From this very name we are to be admoniſhed of two things: Firſt to beware of falſe accuſing, tale-bearing and ſlandering; for in theſe practiſes we put on the diuels name, and ſhew forth the infection of his nature: Paul telling

1. Tim. 3. 6. Timothie, that a miniſter muſt not be

a *nonice*, leſt he be puffed up and fall into the condemnation of the diuell, vſeth ſuch a word for the diuels name as ſignifieth a falſe accuſer or ſlanderer, to ſhew vnto vs that ſuch a one is a diuell incarnate: And yet this is the common ſinne of this age, to ſpeake euill and to backbite, when they ſpeake one of another. Secondly, hereby we are taught to beware, how at any time or any way we diſwade any one from embracing or obeying true religion: for heerein we ſhew our ſelues to be the children of the diuell. When Elymas the ſorcerer would haue turned away Sergius Paulus from the faith, Paul calſ him, full of all ſubtilty and miſchiefe, *the childe of the diuell*. And this I doe rather obſerue, becauſe it is a vſuall thing to draw others backe from the power of godlineſſe; though not in plaine termes, yet partly in reproches and partly by bad example of life. Now all ſuch had need to looke to their eſtate, for the children of the diuell are like to haue their portion with the diuell and his angels. And thus much for the author of Chriſts temptations; as alſo for the firſt part of Chriſts preparation to this combat.

VERSE 2. And when he had faſted for tie daies and fortie nights, he was afterward hungrie.

Here is the ſecond part of Chriſts preparation to this combat, namely his abode in the wilderneſſe, which is ſet out vnto vs by foure arguments: I. by his faſting forty daies and fortie nights, noted in the words of this verſe. II. by his abode with wilde beaſts, noted by S. Mark. chap. 1. 12. III. by his enduring of temptations within the ſpace of theſe fortie daies and fortie nights, Luk. 4. 2. though in particular thoſe be not ſet downe by any Euangelist. IV. by his hunger after fortie daies faſting, in the end of this verſe. Of theſe in order.

I. Circumſtance. Chriſts faſting for tie daies and forty nights: There be three kinds of faſts, if we take the word in a generall ſenſe: firſt the *daily faſt of temperance and ſobrietie*, whereby wee uſe

Gods

^b Apoc. 12. 9.

^c 1. Pet. 5. 8.

^d 1. Tim. 3. 6.

Gods creatures for our sustenance with that moderation and abstinence, that we rather giue lesse to natures appetite, then that which it desireth: This Christ inioineth to euery Christian, ¹ take heed lest at any time your hearts be oppressed with surfeiting and drunkenesse. The second kinde of fast is, the religious abstinence of Gods church from all meates and drinks for a time, for the furtherance of their praiers, when they humble themselves vnto God for the preventing or remoouing of some heauie iudgement: thus the Iewes fasted, ² sometime for one day, sometime for three daies and three nights, *Hester* 4. 16. yea sometime for ³ seven daies together; but then it is like they received some sustenance in the euening: for so *Daniel* fasted for three weekes of daies, eating no pleasant things, *Daniel* 10. 2. 3. but of neither of these must Christs fasts heere be vnderstood. The third kinde of fast is *miraculous*, done by the power of God restraining the appetite for many daies together without meate or drinke, beyond the power of nature: Thus ⁴ *Moses* fasted fortie daies and fortie nights in mount Sina, where he enioied the presence of God so long. And so did *Elias* ⁵ fast in mount Horeb; and our Sauour Christ in this wilderness. We reade indeed that *Paul* in his conuersion fasted three daies and three nights eating nothing, *Act.* 9. 9. So did the Iewes with *Hester* and her maides, *Hest.* 4. 16. And experience teacheth that a sicke man may liue seuen or nine daies together without meate or drinke, yea (as some learned Physitians write) foureteene daies: And Pauls companions in his journey to Rome, ate very little or nothing at all, for *foureteene daies*. for the words are plaine, ⁶ eating nothing: And it may be so, sith the like hath beene found true by experience in our age. And this is the longest that a man can fast and liue, to wit foureteene, or fifteene, or seuentee daies; for so much is recorded of some, that after so long abstinence haue liued, though with some weaknesse of nature: but for a man ordinarily, being of good constitution of body to fast fortie daies and fortie nights together, is

impossible. Indeed it hath beene auouched ⁷ that a man might fast monethes, yea a whole yeare together without meate or drinke and yet liue; but we may perswade our selues it is not true. Now our Sauour Christ (which is yet more) during this fast felt no faintnesse nor weakening of his body, as we ordinarily do with a little abstinence, so that his fast was not ordinary but miraculous altogether.

The reasons why Christ fasted thus long in the wilderness may be these; *Reasons why Christ fasted*
First that he might performe his ministry, which now he was to begin, with more reuerence and authority: for this cause would God haue *Moses* to fast forty daies and forty nights before he deliuered the law written in two tables of stone vnto the people; and so must *Elias* do, before he did restore religion in his daies: Secondly, that it might appeare he was no whit inferiour to *Moses* and *Elias*: and Thirdly, that he might shew his full consent with them. *Quest.* Seeing Christ did farre excell *Moses* and *Elias*, why did he not exceed them in the length of his fast, for threescore daies or a whole yeare? *Ans.* Hee did it not through want of power to haue fasted longer, but because he would not giue occasion thereupon that any should call into question the truth of his manhood, which might easily haue happened, if he had fasted a whole yeere together.

The vse. Heereon the Church of Rome would build their Lent fast; but very fondly; for first Christ did not thus fast to giue vs example to follow him heerein, but to prepage himselfe to the great worke of his ministry; secondly, there is great difference between Christs fast and theirs; Christ fasted thus but once, and that by the instinct of the Holy Ghost; they keepe their fast yearely, and that on their owne heads: Christs was a true fast, without all meate or drinke; but theirs is a mocke-fast, for they eat the finest fishes and other dainties, and drinke wines, wherein is as much nourishment to the body, and as good as in flesh; neither can they iustly build it on the practise of the primitive Church, for they vsed to fast (at least in some places) but two or three daies before Easter: and

¹ Luk. 21. 34.

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² Iudg. 20. 26.

1. Sam. 7. 6.

³ 1. Sam. 31.

13. 1. Chro.

10. 12.

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⁴ Exod. 34. 28.

⁵ 1. King. 19. 8.

⁶ Act. 27. 33.

⁷ Iubart. Pa. rad. 2. decad. 1.

Reasons why Christ fasted
fortie daies.

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*Antepaschale
Ieiunium.
* Zach. de ve-
dempt. l. 1. cap.
19. in theſe de
quadrag. Ieiunio.*

and their Lent fast was not ordained nor imposed till many yeares after Christ; so as euery one might chooſe whether he would fast, or not.

II. *Circumſtance.* S. Marke doth further ſet out Christs abode in the wilderneſſe by his being and conuerſing with wild beaſts, *Mark. 1. 13.* which ſome thinke Chriſt did for this end, that wild beaſts might come to him and doe him homage due to their Creator & Gouvernour: but this is a deuice of man without likelihood of truth; for howſoeuer Chriſt in himſelfe deſerued all homage and reuerence of all his creatures; yet becauſe he abode among wild beaſts to be abaſed and humbled in the low eſtate of a ſeruant, therefore it is not like he went to receiue homage from them. The true cauſe rather is this: we find in Scripture that among the Iewes were two ſorts of deſerts; one, in part peopled and inhabited, hauing heere and there cities and villages; in ſuch a deſert was Iohn Baſtiſt borne, and did baptize and preach; that the prophetic of *Iſay* might be fulfilled, *The voice of a crier in the wildernes, make ſtraight the way of the Lord.* The other, not inhabited at all by men, being a place of abode only for wild beaſts, as Lions, Beares, Tigers, Woolues, &c. which liued therein continually: Now into ſuch a deſert as this, was our ſauour Chriſt led by the ſpirit, and made his abode among ſuch wild beaſts; which circumſtance is therefore noted to giue vs to vnderſtand that in this combate, our ſauour Chriſt had no aid, protection, ſuccour, helpe, or comfort from any man or other creature whatſoeuer; for by nature his companions were ſo farre from being an helpe and comfort vnto him, that they would rather ſeeke to deuoure him. Whereby we plainly ſee that the praiſe of victory in this combate, is proper to Chriſt alone, and not communicable to any creature whatſoeuer.

The uſe. In this eſtate of Chriſt in this wilderneſſe, we may behold the condition of Christs militant church; to wit, that it is in this world as in a wilderneſſe and deſert of wild beaſts; for during their abode on earth, Gods children liue with men, who in diſpoſition and affection

are like *Woolues, Beares, Tigers, Lions and Cockatrices*, vntill ſuch time as the Holy Ghoſt by grace ſhall turne their hearts, as we may plainly ſee, *Iſay 11. 6.*

7. 8. in regard whereof they muſt arme themſelues with patience againſt manifold aſſaults and vexations, comforting their hearts with this conſideration, that Chriſt their head hath vndergone this eſtate before them.

III. *Circumſtance.* S. Luke ^b obſerueth, that while Chriſt abode in the wilderneſſe, within the ſpace of thoſe forty daies and forty nights, he was tempted of the Diuell, before the three great temptations: the words are plaine: *And was there forty daies tempted of the diuell: And when they were ended, then the diuell ſaid, &c.* what theſe temptations were, either for matter or forme, the holy Ghoſt hath not ſet downe; and yet we may probably thinke they were more milde and gentle temptations then thoſe three which are ſet downe; the diuell making them as it were an entrance to his ſtrongeſt and moſt dangerous temptations; for his maner is, when it makes for his aduantage, not to ſhewe his violence and extremitie at the firſt, but to proceed by degrees, and by little & little to inſinuate himſelfe till he haue gotten his beſt aduantage, and then will he ſhew the ſtrength of his malice. Thus he dealt with Cain, firſt he prouokes him to anger and malice againſt his brother, becauſe his brothers ſacrifice was accepted, and his reiecte; then hauing ſetled hatred in his heart, he neuer leaues till he had cauſed him in his rage to ſlay his brother; and yet he ſtaies not there, but after brings him to deſpaire of Gods mercy, in ſo much as he cried out, *my*

ſinne is greater then I can beare. Thus alſo he dealt with Iudas; firſt he caſt this euill thought into his heart, *Iudas betraie thy maſter*, and when he had gotten entertainment for that (for doubtleſſe Iudas would not yeeld to ſo vile a thought at the firſt motion) then he cauſed him to put it in execution, whereupon in fearefull deſpaire he brought him *ſo hang himſelfe*. This is the ſubtiltie of the old ſerpent; firſt he conuaies one claw or talant into a mans heart, and then another;

^b Luk. 4. 2. 3.

^a If. y 40. 3.

^c Gen. 4. 13.

another; after that he gets in his head, and so at length windes in all his bodie: Thus he assaied to doe with Christ, and so will he continue towards all Gods children. Which should teach vs to labour to be strong in the Lord, and wise in his word, that so we may stand against all his assaults: Yea, this must mooue vs to a speciall watch through the whole course of our liues against the occasions of sinnes, that we may cut off temptations in the beginning, because it is Satans craft, not to spit his venom at the first, but to sugar his temptations at the beginning that no danger may appeare till he haue conueted into vs the bane and poison of our soules.

IV. Circumstance. Christs abode in the wilderness is further set out by his *hunger*, in the end of this verse: *He was afterward hungry*: that is, after he had fasted fortie daies and fortie nights by the power of his Godhead, then he began to wax hungry. But some will say, this stands not with the glory and maiestie of the sonne of God to be hungry; for *his flesh is meate indeed; and his blood is drinke indeed*. Answer. Christ was content to lay aside his glory and maiestie, and to take vpon him our base and fraile nature, becoming like vnto vs in all things save sinne; now in this his abasement and humilitie he had not onely a true soule and body, but the true faculties thereof, as vnderstanding, will, memorie, &c. and though his body was free from personall infirmities, as palsey, gout, droplic, or such like; yet he was subiect to such infirmities as agree to the nature of man; as hunger, thirst, wearinesse, &c. Yea this was one part of his humiliation to become not onely man, but man with infirmities; and therefore though he could by the power of his Godhead haue preserved himselfe fortie yeares without meate or drinke as well as fortie daies; yet that he might abase himselfe to the lowest degree of a seruant, he was content to sustaine the infirmities of his humane nature in being an hungred: And that for these causes.

First, to confirme vnto vs the truth of his manhood; for some might say, it was an easie thing for him to fast

fortie daies and fortie nights, seeing he had not a true body, but onely the shew and shadow of a body: therefore to shew that he was true man, and had a true naturall body as we haue, he was content to sustaine hunger, as we doe, and that truly. Secondly, that hereby he might cast an obiect before the diuell, to cause him to be the more eager and violent in his temptations, and to shew his malice in full measure against him; for by vertue of his office whereto he was now called, Christ was to encounter with Satan our common enemy, and therefore giues him not onely the aduantage of the place, but also the opportunity of estate, that Satan perceiuing his infirmities of bodily hunger, might thereby be emboldened to giue the more violent assault vpon him. And thus much of the second part of Christs preparation to his combat.

VERSE 3. *Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones may be made bread.*

Here begins this strange combat betweene our Satiour Christ and the diuell, consisting of three great conflicts: The first whereof is contained in this verse and the next, being indeed the greatest of them al, as after shal appeare. In this temptation obserue these three things: first Satans preparation to this conflict: secondly the temptation it selfe: thirdly, Christs answer and repulse made thereunto.

I. Point: The diuels preparation is in these wordes: *Then came to him the Tempter, and said*: heerein obserue foure things; first, the title giuen to Satan the author of this temptation, *the Tempter*; so Paul calleth him, 1. Thess. 3. 5. *I sent to know of your faith, lest the Tempter had tempted you in any sort*: And Satan is called *the Tempter*, because his continuall studie and practise hath beene and is, by all meanes to tempt all men; he omits no times, neither spares any paines day or night, but by all meanes seeks to draw men from God, and to bring them to destruction: the consideration wher-

Ioh. 6. 53.

Reasons why
Christ was an
hungred.

Vse 1.

of should moone vs to the practise of these duties.

Firstly, to be watchfull in all maner of prayers and supplication against Satan, for the gracious protection of God against his assaults: If any of vs had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would seeke greedily for their pray, we would be sure neuer to go out of our dwelling houses; without preparation for rescue & defence, whereby we might auoid their danger. Well; though we haue no such wilde beasts to endanger our bodies; yet our soules are dayly assaulted by a more deadly enemie, even the diuell, whose continuall studie and practise is by temptation to deuour vs, 1. Pet. 5. 8. and therefore we must alwaies be watchfull against temptations, putting vpon vs the whole armour of God, that we may be able to stand against his assaults.

Secondly, as it is the Diuels practise alwaies to tempt, and to seeke to draw men from God; so because we must be vnlike him in all things, we must draw neerer to God in the practise of all good duties; James 4. 7. 8. Resist the diuell and he will flie; draw neerer to God; and he will draw neerer to you: the coniunction of these two duties shewes, that the neerer we come to God, the more we oppose our selues to Satan: now he hath commended vnto God; must beleeue; Heb. 11. 6. and therefore by faith must we exercise our selues vnto godlinesse; as Paul exhorteth Timothy; and vnlesse we thus stricke to be vnlike him; we shall neuer be able to withstand his temptations.

1. Tim. 4. 7.

Thirdly, we must hence learne to be ware of the practise of seducers; in seeking to draw backe others from the lone or practise of religion; or in hindring the good meanes whereby religion is begun and furthered in men; for if either by endenour in action, or by bad example we shall thus doe, doubtlesse we become tempters, and the children of the diuell: for to tempt and draw to sinne is the propertie of Satan; and he that in tempting fulfils the lusts of Satan, must needs be his childe; Job. 8. 44. hence it was, that our Saviour Christ calls Pe-

ter Satan, when he went about to disswade him from that worke for which his Father had sanctified him and sent him into this world, saying, Get behinde me Satan, Mat. 16. 23. And when Elymas sought to turne away the Deputie from the faith, Paul calls him enemy to all righteousness, full of all subtiltie, and childe of the diuell, Act. 13. 10.

The second thing in this preparation is, the time when Satan began to tempt our Saviour Christ in a more strong and violent maner, noted in this word Then, that is, when Christ had now fasted fortie dayes and fortie nights; and was an hungred; when the diuell saw Christ not onely to be alone in the wilderness, but also perceiued that hee was afflicted with hunger, and so the more weake being in the low estate of a miserable man, Then he prepares to assault Christ with a most violent temptation.

The use. This discovereth vnto vs the deepe policie of Satan in making choise of the fittest time for his assaults: he will not tempt all men at all times, neither alwaies with the greatest temptations; but he forecasts for the time of mans greatest weaknesse, and thereto he referneth his strongest assaults: Now vsually a man is most weake, when he is vnder some grieuous affliction; either in bodie, minde, or both; or when he lieth in the panges of death: these times doth Satan obserue; and keep his strongest temptations against they come: as doth notablie appeare by his dealing with Christ, not onely at this time when he was an hungred, but also and especially at his passion; for the Scripture saith; He spoiled principalities and powers vpon the crosse: whereby is apparent, that the Diuell with his greatest power did then assault him; thinking either then or neuer to gine him the foile, when as he did sustain the wrath of God due vnto the sinnes of man; and so will he handle all the members of Christ; in their greatest extremities they shall be sure to feelee Satans deepest malice; vnlesse God reframe his power. Which must teach vs in the day of peace and strength to prepare against the day of weakenesse by any affliction or by death

Satans policie in tempting.

Coloss. 2. 14. 15.

it selfe, that so we may by Gods grace be able to stand against the rage of Satan; for then he will be sure most eagerly to seeke our ruine, and unless we prepare before hand, we shall never be able to stand: Now our best preparation is to come to heare the words of Christ and to do the same, for then, though the winds blow, the raine fall, the waves beat, and Satan do his worst, yet being built vpon the rocke Christ Iesus, we shall neuer fall, *Matth. 7. 24. 25.*

The third thing in this preparation, is the occasion of Satans onser at this time, namely, *Christ's bodily hunger*, as the knitting of this verse to the former will plainly shew, for *Christ being an hungred, Satan came vnto him and tempted him.* He could not find in Christs most holy manhood any blemish of sinne, or inclination thereto, whereon to build his temptation; yet such is his malice, that rather then Christ should escape his hands, he will take occasion from the infirmities of his nature in bodily hunger to prouoke and allure him vnto sinne.

Satan grounds
his temptations
on some thing
in vs.

Herein we learne a speciall point; namely, that the diuell will haue some ground in vs for those temptations wherewith he doth assault vs; for as we may see by his dealing here with Christ, he obserues not onely the inclination of mans heart and soule, but the state and constitution of the body, that if either body or minde will afford him the least advantage, thereon hee will be sure to take occasion to tempt. If we regard the seed and root of sinne, it is true that every man hath all sinnes in him, but yet through the worke of God, restraining corruption in some, and renewing grace in others, it comes to passe, that each man is more inclined naturally to some sinnes then to others, which thing Satan doth obserue most diligently; and as an enemy that besiegeth a citie will goe about it and espie where the wall is weakest and most fit for his entrance, and there will be sure to giue his strongest onser; and as a man that would strike fire with a flint, will turne it about in his hand, so see what part is fittest; even so the diuell, he goes about a man, and as it were turnes him so and so, to

espie out his weakenesse, and so what sinnes he is most inclined, and there he will be sure to trie him often, and to assault him with greatest violence. *Exemple.* If a man be impatient of pouertie, he will seeke to carry him to picking and stealing: If a man be prone to countenance, he will prouoke him to fraud and oppression: If he be inclined to ambition, Satan will puffe him vp with pride and vainglory: nay, which is farre more, Satan will take occasion from the verie constitution of a mans bodie to draw him vnto sinne: if choler be predominant in him, Satan will labour to stirre him vp to wrath, anger, and furie, and if he can, to bloodshed and murder: If a man be of a sanguine complexion, Satan will seeke to carrie him to immoderate mirth, and to excess in pastimes, pleasures and delight, that if it be possible he may drowne him therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour to strike him with exceeding sadness, with terrors and feares; and otherwhile to intoxicate his braine with strange fantasies and delusions, causing a man to thinke himselfe to be Elias, Iohn Baptist, Christ, &c. So as it is true, which an ancient Diuine saith of this humour, that it is the Diuels bait wherewith hee sports himselfe. See the experience heereof in the *lunaticke person*, whose disease was, to be exceedingly troubled certaine times of the moneth, by reason of melancholie oppressing the braine. Now Satan (as it there appeares) tooke advantage of that humour to abuse him most fearefully, not onely in making him deafe and dumbe, but also causing him to cast him selfe into fire and water, so that looke how many sinnes and infirmities we haue in vs, so many darts we carry about vs, wherewith Satan will seeke to wound vs. He taketh ground or occasion from vs, of all the advantage he hath against vs; his temptations are like fire and bellows, and our infirmities and corruptions are wood and sawell.

The vse. I. Heere then we may behold our miserable estate by reason of sinne, for thereby it comes to passe that

Mat. 17. 15.

Satan's
flint.

we beare about vs those darts, where-
with the diuel doth wound vs. And sith
Satan's craft and malice is such to take
advantage from vs, for to worke our wo,
we must labour the more diligently; to
be thoroughly acquainted with our natu-
rall dispositions and inclinations, yea
with our bodilie infirmities, for the Di-
uell will search vs; and when wee haue
truly found out our own estate, we must
set a strong watch and guard about our
owne hearts in respect of our infirmi-
ties, and so shall we be the better able to
breake the necke of Satans temptations.

The fourth thing in this preparation
is, Satans comming to Christ; *The Tem-
pter came vnto him*: By which phrase it
is probable, though not certaine; that
the Diuell tooke vpon him the forme of
some creature, and so appeared vnto
Christ; thus he came to Eue in Paradise,
abusing the serpent to further his assault
against the first Adam: And it is like,
that in his combat with the second A-
dam, he came in the shape of some crea-
ture, for otherwise he could not proper-
ly be said to come and speake. Some in-
deed thinke that these temptations were
inward in minde onely, and by vision;
others thinke they were altogether vi-
sible and done actually; but the safest
way is to holde that they were in part
actually done in bodily maner, and par-
tly shewed in vision. And thus much for
the preparation to the first conflict.

II. Point. *The temptation is selfe:*
containing matter of great importance,
being indeed the maine temptation of
all, in these words: *If thou be the Sonne
of God command that these stones be made
bread.* The Diuell being well provided
for time and place, and advantaged also
by Christs bodily hunger, doth heere
assault our Saviour Christ like a cunning
Sophister, and frame his argument Syl-
logistically, thus:

*If thou be the Sonne of God, thou canst make
these stones bread.*

*But thou canst not make these stones bread:
Therefore thou art not the Sonne of God.*
The ground of this temptation is this:
It is no reason that the Sonne of God
should starue for want of food; but thou
must starue vlesse thou canst make

these stones bread: and therefore vn-
lesse thou canst do so, thou maist per-
swade thy selfe it was but a false voice
which thou heardest from heauen; *This
is my welbeloued Sonne, &c.*

The scope and drift of Satan in this
temptation standes in two things; First
hee labours to ouerthrow the faith of
Christ. Secondly, to bring him to a pra-
ctise of vnbeleefe. For the first, By *faith*
I meane, a gift or grace in Christ, wherby
as he was man, he beleened his Fathers
words to be true, which said, *This is my
beloued Sonne in whom I am well pleased*:
wherby wee may see, what the Diuell
aimes at principally in his temptations
against Gods children; for these his at-
tempts against our Saviour Christ are set
down for our instruction in this behalfe.
Satan's maine drift then in temptation
is to ouerthrow our faith, wherby wee
beleene euerie part and parcell of Gods
word to be true: See this in his temp-
ting of Eue; first he labours to weaken
her faith in the trueth of Gods threat-
ning, which done, he easily brought her
to actuall disobedience in eating the
forbidden fruit. The same course hee
holdeth at this day; first he will seeke to
nuzzell men in ignorance, that he may
keepe them in vnbeleefe: if he faile that
way, then will he endeavour to plunge
their soules into some damnable error
and heresie; and by one of these meanes
doth he destroy the faith of many; for
while a man remaines in ignorance he
can haue no faith; and if he misse of the
trueth of God, he wants ground for his
faith. Now the reason why the Diuell
labours so much against our faith is, be-
cause we cannot truely relie vpon Gods
mercie, nor depend vpon his proui-
dence, nor yeeld any acceptable obedi-
ence to his commandements, vnlesse we
beleene his word.

More particularly we are to obserue
that special branch of Gods word which
the Diuell would haue Christ not to be-
leene; even that voice of his Father,
which a little before Christ heard from
heauen at his baptisme; *This is my wel-
beloued Sonne in whom I am well pleased*:
And this hath the holy Ghost recorded
in great wisdom and mercie to Gods

C 2 Church;

*Satan seeks
the ruine of
our faith.*

*Satan Sophi-
stic.*

*Satan seeks to
deprive vs of
assurance of a
adoption.*

Church; for heereby doth appeare a main drift of Satan against Christs members in his temptations, namely to make them doubt of their adoption, and to destroy this perswasion in them, that they are the sonnes and daughters of God; for if heerein he spared not the head, doubtlesse the members shall not escape his hands. This appeares by his vsual assault against them, specially when God shall lay vpon them any lingring crosse or affliction, either in mind, in body, or in goods; then the diuel will suggest this into their minds; If thou werst the childe of God, he would neuer lay his hand vpon thee so long a time and in so grievous maner; neuer was any child of God in this case that thou art in: But God laies his hand thus heauie on thee; and therefore thou maiest perswade thy selfe that thou art not the child of God.

The vse. The consideration heereof must moue vs aboue all things, to labour for assurance of our adoption, euen to haue our consciences assured out of Gods word, that we are the sonnes and daughters of God in Christ. The diuels drift is to ouerthrow this perswasion in vs, and therefore our endenour must be, to confirme and settle our hearts heerein. This is the charge of the holy Ghost vpon euerie childe of God; 2. Pet. 1. 10. *Give all diligence to make your calling and election sure, that is, get the assurance thereof sealed vp in your hearts, by the comfortable fruition and practise of the sauing graces of Gods spirit, ioyning verine with your faith, and with your verine knowledge, with your knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse lone, vers. 5. 6. 7.* And indeed if we would haue true peace and comfort in enery estate whether aduersity or prosperitie, let vs labour for the knowledge of our adoption: This will be our ioy in want, in wealth, in bondage, in freedome, in sicknesse, in health, in life and in death. Heerein is that ioy of Christ which neuer can be taken from vs, Job. 16. 22. We cannot doe the Diuell a greater pleasure, then to neglect the getting of this assurance; for heereupon

he will take occasion (specially in time of distresse) fearefully & dangerously to seeke to breake the necke of our soules; he cares not much otherwaies what men professe, and what knowledge and other common giftes of the spirit they haue, so that they want this blessed assurance; and therefore with the Apostle Paul, we must account all other things to be but drosse and dung in respect of this excellent knowledge of Christ, to be our Saviour and Redeemer. True it is, that vnto many this exhortation will seeme needlesse; for ignorant persons that haue nothing in them but meere presumption, will bragge most of this perswasion; but they that haue felt the smart of temptation, doe know what it is that will stand vs in stead, euen that assurance only which is rightly founded vpon the word of God; and therefore forsaking the vaine conceits of our ignorance, let vs with all diligence vnfeinedly endenour to get this resolution; if we cannot of our selues attaine vnto it, we must vse the direction and helpe of Gods faithfull Ministers; for howsoeuer it pleaseth some to thinke otherwise, yet this is the vndoubted truth of God, that a man in this life may ordinarily be resolved and assured of his salvation.

The second thing which the Diuel aimed at in this temptation, was to bring Christ to a practise of vnbeleefe, namely in want of bread to turne stones into bread, for the present satisfying of his hunger; for the Diuell would needs perswade our Saviour Christ that he must haue bread to saue his life, and therefore in the want of bread would haue brought him to this distrustfull course, to turne stones into bread.

And as the Diuell heere deales with Christ, so he assaies to doe with all his members; as he labors to worke vnbeleefe in their hearts, so he seeks to bring them to the practise of vnbeleefe in their liues. See the truth hereof in the course of the world; Is a man oppressed with outward want and pouertie? the Diuell will tell him, he must needs lye, and therefore will perswade him to robbe and steale and to filch for his liuing. If a man

Phil. 3. 8.

*Satan would
bring Christ to
a practise of
vnbeleefe.*

• 6m

man be sicke, and want present helpe in lawfull meanes, or els be afflicted somewhat extraordinarily, then will the Diuell moue him to seeke to Wizards and Witches, suggesting this into him by onemeanes or other, that they can do more good in such a case then all the Physicians in the world. This is a most vile practise of vnbeliefe, and yet too common in the world, wherein men for the remoouall of some outward euill, will not sticke to hazzard the losse of their soules. We therefore must labour to be acquainted with these wiles of Satan, and by the practise of faith in our liues, labour to expresse the power of faith in our hearts, as in all manner of godly conuersation, so especially in vsing only lawfull meanes for our reliefe in the time of miserie and distresse.

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command these stones, &c.* It may be demanded, why the Diuell should make choise of this question wherewith to tempt our Saviour Christ, rather then any other? *Answer.* The reasons heereof may be these: First, he knew well, that if Christ were the true and proper sonne of God, then he must needs be the true Messias; and if he were that anointed of God, then also he it was that must accomplish that old and ancient promise made to our first Parents, *for the bruising of the serpent's head.* This was the thing that of all other, the Diuell was most afrayed of, and could not endure to heare; and therefore by mouing this question he intends to infringe, yea and (if he could) quite to ouerthrow our Saviour Christ in the right of this title. Secondly, The Diuell since his fall, beares an vnspcakable deadly hatred against God himselfe, and according to his nature, as occasion serues, he cannot but shew the same. Now in this question hee doth notably bewray his malice and spite against God; for, whereas in Christs baptisme a little before, God had proclaimed him to be his beloved sonne in whom hee was well pleased, hereby the Diuell goes about to proue the cleane contrary, and so as much as in him lieth, seekes to make God a lier;

which, because it fitted his nature so well, he makes choise of at this time.

The use, I. In this practise of the diuell we may learne what to iudge of sundrie false teachers; for as well in the Primitive Church as also since that time, there haue beene sundry men of great fame for wisdom and learning, as *Ebion, Cerinthus, Carpocrates, Saturninus, and Armon,* who haue all laboured severally to proue, that Iesus Christ the Sonne of Marie was not indeede the Sonne of God, verie God, but onely a woorthie Prophet. Now of them we may safely thinke with the church of God in former times, that they were false prophets, heretikes and seducers; yea the professed enemies of Christ, guided by the spirit of Satan, for heerein they doe directly tread in his steps.

II. In this his practise we may obserue the malicious and contradicting spirit of Satan against God himselfe; for heere he labours to conclude that Christ was not the Sonne of God, notwithstanding God himselfe had a little before anounced that he was. And this is his continued practise vnto this day; for where God in his church pronounceth grace, mercie and loue, there on the contrarie will the Diuell pronounce a curse, hatred, and damnation. Againe, where God denounceth his curse and iudgement, there will the diuell seeke to perswade a conceit of grace and fauour. If a man be the childe of God, and haue receiued the seale of grace for his assurance thereof; the Diuell will seeke to weaken this assurance, and perswade him if he can, that he is the childe of wrath. And if a man be voide of grace, and so indeede the childe of the Diuell, then will Satan suggest into his heart presumptuous thoughts, and make him thinke he is the childe of God; so that euerie way hee shewes himselfe contrarie to God.

Yet marke the diuels words a little further; *If thou be the sonne of God, command Satan policie these stones, &c.* that is, doe but say the word, and bid these stones to become bread, and it will be done. And here in the very propounding of this temptation we may obserue the deepe policie of

Satan; for in these few words (the better to effect his purpose) he coucheth three most true and notable points in Distinction: *First*, that he that is the Son of God by nature, is also true and verie God; for heere he ascribeth vnto the Sonne of God the true prerogative of God himselfe, a point wherein the Phariſees withstood our Saviour Christ, and which many heretikes since have denied. *Secondly*, that the true God can without paine or labour, yea without all meanes at his verie becke doe whatsoeuer hee will; and by his word only make stones become bread. *Thirdly*, that to worke a miracle of himselfe, is a property and prerogative of him alone that is true God; as to turne stones into bread in this place. Now when the Diuell acknowledgeth all this, a man would not thinke that herein he should intend any hurt to Christ or to his church; but in very truth his drift heerein is, to destroy the faith of Christ in that word of his father which spake from heauen, and to overthrow the foundation of the church, by proving that Iesus Christ the Sonne of Marie, was not true God.

Satan speaks
some truth to
overthrow an-
other truth
theroby.

Here then observe a trick of the Diuels cunning; when he speaks a truth, he doth it not to confirme the same as louing it, but indeed his meaning is to overthrow the truth therby: which must admonish vs, that when Satan shall any way assault vs in temptation, wee neuer giue credit vnto him, no nor then when he speaketh the truth, because therein his purpose is to deceiue vs and to destroy the truth: hence it was that Christ forbad the vnclane spirits to testifie of him, though they acknowledged him to be the holy one of God: hence also Paul was grieved at the testimony of the foule spirit that was in the maid, though in it selfe most worthy truth, to wit, *that they were the seruants of the most high God which shewed vnto me the way of saluation.*

Mark. 24. 25.

A. 16. 17.
18.

Further, in comparing our Euangelist Matthew with S. Luke, there may seeme some difference between them in propounding this temptation, for in Matthew the words are thus, *command this stone.* And in Luke thus, *command this stone.* But they are reconciled

thus; *Matthew* sets downe this temptation as the Diuell first propounded it; and *S. Luke* shewes how the Diuell urged it: for first the diuell comes to Christ and bids him, if he be the sonne of God, command all the stones which he saw round about him to be made bread, this *S. Matthew* sets downe: or if that seemed too much, command one stone to be made bread and it should suffice; and this *S. Luke* noteth.

The use. By this comparing of the Euangelists we may obserue; that when the Diuell hath once begun to tempt a man, he will not easily leaue off, but will set an edge vpon it, and enforce and vige it by all the meanes he can; that if it be possible it may preuaile. Which should teach vs on the other side, to be most earnest and resolute in resisting Satans temptations: he will take small aduantage before he leaue; we therefore must not *give place*, nor yeeld one ior vnto him: *Resist the Diuell and he will flie.* This must every member of the Church do; the Minister by sound and through applying of euery part of Gods truth to the heart, whereby it may be armed against the enemy; and the people by faithfull embracing and obeying of the same, as also by earnest prayer vnto God for the assistance of his grace in all assaults.

Ephes. 4. 27.
Iam. 4. 7.

VERSE 4. But he answering, said, It is written, *Man shall not live by bread only, but by euery word that proceedeth out of the mouth of God.*

Deutr. 8. 3.

These words containe Christs gracious answer, whereby he repelled the diuels temptation; and in it we may obserue three points; first, that Christ did Answer: Secondly, whence he borrowed his Answer: Thirdly, the very words of his Answer.

For the first, that Christ did answer, is noted by the holy Ghost in plaine words, *And Iesus answering said;* Wherby he would giue vs to vnderstand, that Christ Iesus our Saviour being in the wildernesse, was not onely willing and ready to encounter with Satan, but also able to withstand him, yea and to vanquish

Luk. 4. 3.

quish Satan without receiuing any foile at his hands. Which is a point of singular comfort to Gods Church and children; for was Christ Iesus able in this low and base estate of a seruant, being disadvantaged also by a desert place and bodily hunger, was he then (I say) able to encounter with Satan and to overcome him in his most violent and subtle assaults? Then how much more is he now able euen in all his members to giue Satan the foile, hauing spoiled him in his death? seeing he is aduanced to the throne of maiestie and glorie, and set at the right hand of his father, hauing a name aboue all names giuen vnto him, at which euery knee should bow, both of things in heauen and in the earth and vnder the earth? We therefore may now say, with that loud voice; *Now is salvation in heauen, and strength, and power, and the kingdom of our God, and the power of his Christ: for the accuser of the brethren is cast downe.*

The second point heere noted is, whence Christ borroweth his answer, namely, from the Scriptures; *It is written:* It had beene an easie thing for Christ being the sonne of God, to haue confounded the Tempter with the breath of his mouth, or to haue commanded innumerable legions of holy Angels to haue driuen him away; but he beakes himselfe to the written word for his defence. And this he did especially for our instruction; namely, that we might know, that the written word of God, rightly welded by the hand of faith, is the most sufficient weapon for the repelling of Satan and the vanquishing of him in all his temptations; hence Paul calleth it *the sword of the spirit*, because it serues not onely for our defence, but also to wound Satan, and to put him to flight.

The vse. I. This fact of Christ doth discover and condemne the damnable practise of the Church of Rome, who locke vp the word of God from their people in an vnknown tongue, and commend vnto them for their defence against spirituall enemies other deuices of their owne, as *holy water, crossing, crosses, &c.* which they highly commend as meanes of speciall strength and force

to vanquish the Diuell; whereas indeed the word of God is the onely true and trustie weapon, whereof while they deprive their people, they send them forth naked and vnarmed to encounter with Satan.

Secondly, heere also behold the miserable estate of all those that either through covetousnesse or any other profanenesse are drawn to neglect or contemne the written word of God: their case is most fearefull; for they cast away those weapons whereby they should defend themselves against the Diuell, and quench all his fire-darts, and so betray their owne soules into his hands. And doubtlesse all contempters and neglecters of the word are guilty of their own damnation, because God hath giuen vs his word for our defence, and for the confounding of Satan; so as without guilt of wilfull murder not of our bodies, but of our soules, we cannot neglect this heavenly weapon.

Thirdly, heereby we may see the cause why sinne so much abounds in all estates euery where, namely, the want of lone vnto, & knowledge in the word of God; whereupon the most are ignorant of it, or else know not how to handle this spirituall weapon, whereby Satan is resisted and foiled: *Hosea 4. 2.* The Lord complaineth of *lying, swearing, killing, stealing, and whoring, yea of blood watching blood;* and the cause is laid downe in the first verse; *There is no knowledge of God in the land:* This David knew well, and therefore said, *He hid Gods sayings in his heart, that he might not sinne against him.* Psal. 119. 15. For as Sauls speare stood in readinesse at his head euen when he slept, so should Gods word, which is the sword of the spirit, be euer in our hearts, as it were ready drawen, that to what sinne soeuer the Diuell allures vs, we may be able to say for our defence, *It is written:* through want hercof it comes to passe that the Diuell at his pleasure leads men captiues into all impieties.

Lastly, this excellent vse of the word vnderstood, beleened, and obeyed must moue all ignorant persons to labour for knowledge heerein, and with all endeuer after growth in knowledge, by holy obedience,

1. Reu. 12. 10.

cf. 4. 37.
4. 7.

tr. 8. 3.

The written
word our best
weapon against
Satan.

1. Ephes. 6. 17.

1. Sam. 26. 7.

obedience, to shew forth their faith: If we had an enemy that had sworn our death and vowed to see our blood, how careful would we be, for our naturall life, both to get vs weapons, and also some knowledge to vse the same, not only for our defence, but also for the annoyance of our deadly foe. Oh then how careful should we be for the safetie of our soules to put vpon vs the whole armour of God, and to learne to vse a right this sword of the spirit, that when we meet with Satan our irreconcilable enemy, in the field of temptation, which is this miserable world, we may be able both to ward his blowes, and to wound his head! It is lamentable to see how ignorant people will blisse themselves in their ignorance, and say they defie the Diuell, and spit at him in defiance, and yet they know not how they are intangled in his snares of their owne sines: he little regards such defiance so long as their soules lie naked and bare before his deadly darts: let two men meet that be at enmity, the one armed the other naked, what will it auail for the naked man to defie his enemy with bigge words, while in the meane time his armed enemy takes away his life. Lo, Satan is this strong man armed, and ignorant persons, are poore naked christes, they defie the Diuell and spit at him with their mouth, but in the meane time the diuell wounds their soules vnto death. They wil say they feelee no such wounds, and therefore they feare him not: but they must know, that the lesse they feelee, the more cause they haue to feare; for Satans wounds are most deadly when they are least felt.

The third point is, Christs Answer it selfe: *Man shall not liue by bread only, but by every word that proceedeth out of the mouth of God*: This answer is borrowed from *Deutoron. 8. 3*. And it is that lesson which Moses sought to teach the children of Israell after the Lord had fedde them with food from heauen in that barren wilderness where they were afflicted with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not liue*; that is, shall not preferre his temporall

life in this world, for of eternall life, neither Moses nor Christ did intend to speake. *By bread only*, that is, onely by such ordinary meanes as food and raiment, sleepe, physicke &c. which God hath appointed in his prouidence for the ordinary preservation of naturall life. *But by every word that proceedeth out of the mouth of God*: This title word betokenes diuers things in scripture: 1. The substantiall word of God, the second person in Trinity, Ioh. 1. 1. *In the beginning was the word, and the word was God*. 11. It is usually taken for the written word contained in the bookes of the olde and new Testament. 2. *Per. 1. 25*. Thirdly, it is sometime taken for Gods will and decree, and it is called his good pleasure: so Heb. 1. 2. *Christ sustineth all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by this word were all things made in the beginning, and heereby haue they been preserved ever since: this is that word that melteth the Ice, *Psal. 147. 18*. And in this last sense must we understand *word* in this place; meaning that man doth not preferre this naturall life by ordinary meanes onely, but withall, by Gods good pleasure, will and decree sanctifying the meanes for his good. Note further that it is said *by every word*, and therein lieth the substance of this sentence; for the understanding whereof we must know, that this powerfull & working word of God may be distinguished according to the matter wherabout it is occupied: Thus, sometime God will haue men to liue by bread the ordinary food of naturall life; and this is his ordinary word. Sometime his will and appointment is that man shall liue by extraordinarie meanes; as the Israelites did in the wilderness while they lived vpon Mannah; and this is his extraordinary word. Otherwhiles hee ordaines that man shall liue without all meanes, as Moses did in mount Sina, Elias in mount Horeb, and our Saviour Christ in this wilderness; for the space of fortie daies, and fortie nights together; And lastly he ordains sometime, that man shall liue against meanes and contrary to the course of nature;

Word in scripture notes diuers things.

And thus hee
Gods powerfull
word distinguished.

ture; Thus Daniell liued in the Lions denne, and the three children in the fiery furnace; both which laie may be called Gods *miraculous word*: So that wee see good reason of this clause *every*: for heereby we learne, that man doth not preferue his life only by ordinary means ordained of God; but likewise *by every word proceeding out of the mouth of God*, that is, by every appointment and decree of God, whether *extraordinary*, above the vsuall manner, or *miraculous* without all means, or against the course of nature: this we must labour to know and be perswaded of. Nature teacheth that man liueth by Gods blessing and appointment in ordinary meanes. But nature knowes not this, that God preferueth mans life by his word, above meanes, without meanes, yea & against meanes. The beleeuing hart will hardly yeeld to this, which Moses would teach the Israelites; and therefore wee must take the more paines to be resolu'd of it. If any shall thinke hereupon, that a man may liue by the written word without meat and drinke, he is deceiued; for Christ meaneth not that every word that God hath spoken shall preferue naturall life, but that whatsoever way he hath appointed whereby man shal liue, whether by ordinary or extraordinary meanes, whether without meanes or against meanes, the same shall be effectuell for mans preseruatiō. Thus much for the meaning.

The applying of this testimony to the Diuels temptation, is thus to be conceiued: the Diuels temptation was this. *If thou be the sonne of God, then command these stones to be made bread*: But thou canst not make these stones to become bread: Therefore thou art not the sonne of God. To this Christ answers, by denying the proposition or first part of this argument, the ground whereof was this, (which the Diuell tooke for granted) that when a man is hungry hee must needs haue bread or else he cannot liue: and thus our Saviour Christ doth flatly deny, saying, *Man liueth not by bread only, but by every word that proceedeth out of the mouth of God*. And this application is most excellent, teaching vs that thing,

for the learning whereof the Israelites were trained vp forty yeares in the wilderness, and fedde with Mannah from heaven, and with water out of the rock; to wit, that God by his word can preferue the life of man without ordinarie meanes euen what way soeuer hee appointeth for that purpose; and if wee should spend our liues in learning heereof, no doubt the time were not mispent.

The use. First, heereby we are taught to consider aright of all creatures whereby our life is preserued, as meat, drinke, apparell &c. and that is thus, besides the bodily sustenance of the creature, we must labour to see a further matter, euen the blessing of God in the creature proceeding from his word, decree and appointment, whereby it is made fit and able to yeeld sustenance and nourishment. The Scripture calleth this the *Staffe of bread*, and so it is indeed, for as an aged and impotent man falleth to the ground if his staffe be plucked from him, so the best creature that serues for our vse, without Gods blessing becomes fruitlesse. *into vs.* This reason may teach vs, for how should that thing of it selfe preserue and further life, which in it selfe is void of life? And how should that giue heat and warmnesse to our bodies, which of it selfe is void of heate? let vs therefore confesse that it is not the substance of foode that doth refresh vs, nor the manner of our raiment that keeps vs warme, but the blessing of him that by his word hath ordained them for these ends, if he withdraw his blessing, the staffe and stay is gone; men may eat (as Haggai saith) but they shal not haue enough; they may drinke, and yet not be filled; they may cloth themselves, and not be warme. It is Gods blessing that makes Gods creatures do vs good; how else should it come to passe, that the poore mans child which is barely clad, and homely fed, should be as healthfull, comely, and well liking as the child of a Prince, but that God bleisseth as well the homely food of the poore, as the dainty fare of the richest.

Secondly, heereby wee must learne *Sobriety and Temperance*, in the vse of all Gods creatures: when we vse our food and

Leuit. 26. 26.

Isai. 3. 1.

Hag. 1. 6.

and raiment it is Gods blessing alone that makes them do vs good; the Lord as it were stands by vs to put his blessing vpon eery morsell that we eat, and eery draught that we drinke, and vpon our raiment when we put it on; how then dare wee abuse them in surfering and drunkenesse, in pride and wantonnesse? may we not feare in so doing that while the meate or drinke is in our monthes, the wrath of God will fall vpon vs; as *Psal. 78. 30. 31.*

Thirdly, hence wee must learne to sanctifie Gods creatures as food and raiment which we vse for our comfort, by inuocation on the name of God: for we doe not liue by the creatures simply, but by the word and appointment of God blessing them vnto vs; and therefore we must not be like vnto brute beastes which receiue Gods blessings, but yet neuer looke vp to heauen from whence they come; or like to the wine that gathereth vp the mast, not looking vnto the tree from which it falleth: *1. Cor. 10. 31.*

Fourthly, heerby wee see the common error of the world, who place the staffe and stay of their life in the abundance of outward blessings; wherupon they labour to enrich themselves heerewith as much as possibly they can; these men do little consider that mans life standeth not in abundance, neither doth he liue by bread, but by the blessing of God, which is and may be as well vpon a little, as vpon the treasures of a kingdome. This was the practise of the *rich fool*, who sought peace to his soule for ease and pastimes, because he had much goods laid up for many yeeres. But sith Christ teacheth vs that man liueth not by bread only, it must needs be a flat nore of vnbelieve, to carke and care immoderately for the things of this life.

Fifthly, heerby wee are also taught, not to entangle our selues ouermuch with the cares of this world; nor to suffer our harts to be oppressed with desire of food, raiment, lands or liuing: because our life and welfare consisteth not in these things, but in the blessing of God on whatsoever he sends be it more or lesse: the gripple mind after much is a deadly snare, wherewith many a soule

is intangled to perdition and destruction; This choakes the heart in such sort, as the seed of grace can take no root nor bring forth any sauing fruite: this made Paul to lay a charge vpon Timothy for rich men, that they should trust in the lining God and not in vncertaine riches; *1. Tim. 6. 17.* Let vs therefore be content with food and raiment, and rather seeke the kingdome of God, and his righteoulnesse; and then all those things wherof we stand in need shall be giuen vnto vs in the moderate vse of lawfull meanes. Indeed the worldlings excuse is, that food and raiment is his lining, which he must needs looke vnto: but we must still remember, that our life standeth not in these things, for when death comes, these cannot saue vs from the graue: it is Gods blessing by which we liue, hee can preserve vs aboue meanes, nay without meanes, and against meanes, and therefore wee must neuer giue place to such thoughts and cares as shew distrust in God.

Sixthly, hence wee must learne contentation and patience in extreme poverty and in all other miseries of this life; If God should deale with vs as hee did with his seruant Iob: if for our religion hee should bring vpon vs the losse of goods, of children, of health and all that we haue, with banishment also from our friends and country, yet then must we labour to shew the fruit of patience, and not suffer our harts to be swallowed vp of ouermuch griefe: because our life stands by Gods word, and not in any of these things: indeed, if in these outward miseries a man should be deprived of the comfort of Gods providence, then might he sorrow without measure: but seeing all such as feare God doe still enjoy the blessing of God in their greatest calamities (for Gods blessing is not locked vp in bread, but aboue means, without meanes and against meanes can he manifest his power and goodnesse in their preservation) therefore in the extremity of euill must wee comfort our selues with the Lord and God, as *Daniel* did in great sorrow, hauing lost his two wives and being in danger to be stoned of his owne followers: and I came to say with Iob

• Luc. 12. 19.

• 1. Tim. 6. 9.

• 1. Sam. 30. 6.

¹ Job. 13. 15. Job, *Though the Lord kill me yet will I trust in him.* What if the Lord should send a famine among vs, as he may iustly do for the finnes of this land? should we then despaire or vse vnlawful meanes for our reliefe? nay, then we must learne Moses lesson, *that man liueth not by bread only*, and labour to depend on him that can increase *the oile in the poore widowers cruise and the meale in the barrells*, till plenty come.

¹ King. 17. 14.

Seuenthly, this must teach vs moderation of our affections in all estates that do befall vs; in health and plenty wee must not be puffed vp with pride; in weakenesse and in want wee must not be oppressed with sorrow; for mans life standeth not in these things, neither can we heereby know loue or hatred; he that is in want may haue as good a portion in Gods blessing as the wealthiest in the world; heerein hungry *Lazarus* full of foies, went farre beyond the rich *glutton* in all his riot.

¹ Luk. 16. 19. 30.

Lastly, seeing our life depends vpon Gods word, we must heereby learne to acknowledge Gods providence, and to rely thereupon in all estates. In the daies of peace, wherein (as ¹ Job speaketh of himselfe) *men wash their paths in butter, and bane the rocks to poure them out rivers of oile*; men will soone be brought to say so much; but we must labour to see and feele the blessing of his providence euen then when we tread (as it were) the winepresse of his wrath: as well in sicknesse as in health: in want as in plenty; in the depth of distresse as in the height of all prosperitie: this is the counsell of the Holy ghost, *rolle thy worke vpon the Lord. Cast all your care vpon him, for he careth for you*, 1. Pet. 5. 7. It is a brutish property only to looke vpon the creatures whereon they feed, and therefore our eies and our hearts must be fixed on him who feedeth the yong *rauens* that crie vnto him; and beareth up all things by his mighty word: wee must not content our selues with a bare speculation heereof in our heads, but labour to feele the comfort of it in our hearts, and to expresse the power of it in our liues. And thus much for the first conflict.

¹ Prou. 16. 3.

m. 30.6.

¹ Vea. 5. 5. *Then the Diuell tooke him up into the holy city, and set him on a pinnacle of the Temple.*

6. *And said vnto him, if thou be the son of God cast thy selfe downe for it is written, that he will giue his Angels charge ouer thee, and with their hands they shall lift thee up, lest at any time thou shouldst dash thy foot against a stone.* * Pl. 91. 11. 12.

7. *Iesus said vnto him: it is written againe, thou shalt not tempt the Lord thy God.* * Deut. 6. 16.

THese words containe the second conflict of Satan with our Saviour Christ: for howloeuver by Saint Luke this is put in the third place, which Matthew heere placeth in the second, yet this breedeth no difference betweene the Euangelists, who tie not themselves to a strict obseruation of time, place, and order how enery thing was done which they relate; as in the story of this conflict, Saint Luke respects the substance of it onely, but S. Matthew obserues the order of it also. Now in this second conflict we are to obserue three points: I. Satans preparation thereto: II. The assault it selfe: III. Christs answer and repulse thereof.

I. *Point*: Satans preparation to this conflict is contained in the 5. verse: wherein we are to note, both the *time*, and the *parts* thereof; The *time* in the first word *Then*: that is, so soone as the Diuell had receiued a foile of Christ in his first assault, presently hee addresseth himselfe vnto a second.

Heerein behold, the exceeding malice of Satan, in that the end of one temptation with him, is but the beginning of another; he ceaseth not with one assault, but as hee is a deadly foe to the Church of God, so he shewes himselfe by his continuall seeking whom he may deuour; he will neuer make truce with any child of God, vpon any condition lesse than the hazard of his soule; neither is he weary of his worke; but day and night is either plotting or performing some mischieuous attempt against the child of God. The consideration whereof must reach vs, vpon our victorie and conquest ouer one temptation

ptation, presently to prepare for a new. This was the state of the soules of God our head, and we his members may not looke for better; our life in this vale of teares is a continuall warfare against the enemies of our soules; we must not therefore heere looke for rest and ease, but euer keepe watch and ward against their assaults. If this duty were well learned and put in practise, it would prevent much impatience & become the ground of much peace in our soules: mans nature cannot brooke the doubling and renewing of sorrowes; when one euill lights in the necke of another, oh then hee thinketh neuer any was in his case; but looke vnto Iesus the author and finisher of thy faith, he endured no lesse; and heerein he is an example that thou shouldest follow his steps. If therefore thou wilt be his disciple, prepare to take vp thy crosse *every day and follow him.*

* Luk. 9. 23.

The parts of Satans preparation are two; First, he conuaies Christ from Ierusalem to the wilderness; Secondly, hee placeth him on a pinnacle of the temple. For the first, in these words, *The diuell tooke him vp into the holy city, that is, into Ierusalem*, as Luke expoundeth it, chap. 4. 9. This the Diuell might doe three waies; In vision; or leading him vp the ordinary way; or carrying him through the aire. I. It might be in vision; for that was visuall with the Prophets; so *Jeremie went to the riuer Perath*; and *Ezekiel was carried from Mesopotamia to Ierusalem*: but Christ was not thus transported; for then Satans perswasion vnto Christ *To cast himselfe downe*, could haue bene no temptation. II. Christ might bee led of the Diuell the ordinary way from the wilderness to Ierusalem, so much the words will beare; but (as I take it) he went not so; for if Christ were ledde by the Diuell, it was either willingly of his owne accord, or by the Diuels perswasion; but of his owne accord he would not goe; for hee came into the wilderness to bee tempted, which as yet was not fully accomplished, and therefore would not willingly depart thence before that worke for which he came were ended. Againe, he would not depart thence vpon the

* Ier. 13. 4.

* Ezek. 8. 3.

Diuels perswasion, for Christ would neuer gratifie the Diuell so much, as to do ought himselfe, which the Diuell would haue him, as in all his temptations doth appeare; for this is a rule to be observed, we must not do any thing which the Diuell perswades vs to in his temptations, though in it selfe the thing be lawfull and good. III. The Diuell might carry the body of our Saviour Christ thorow the aire, by his power through Gods permission. This is the most likely way, & so thought to be of the best diuines; and the words following confirme it much, for it is said, *the Diuell set him on a pinnacle of the temple*. Now if hee had power to set him there, why might hee not also carry him thither, God ordaining this as well as his temptation? *The use.* By this we see, that men may be transported by the Diuell from place to place, as the records of all ages do report: this one thing yet obserued (wherein the common opinion faileth) that the Diuell cannot conuey a man a liue so far in a little time, as many men thinke; as a thousand or two thousand miles in an houre; for no man is able to endure such violent motion and yet liue, as experience teacheth; let a man fall from some high steeple, and his breath wilbe gone, and hee dead before hee come at the ground, by reason of the violence of his motion. Indeed the Diuell can carrie a man very swiftly, but yet for the safetie of mans life he must prolong his time far more, than otherwise of himselfe hee needs to doe.

Secondly, hence wee learne that by Gods permission, the Diuell may haue power over the bodies of Gods owne children which are true beleeuers, to transport them from place to place; for dealing thus with the head Christ Iesus, why may hee not doe so with any of his members? besides, we find (that God permitting him) hee hath done more than this to the Saints of God; hee may possesse their bodies, as he did the woman of Canaans daughter, Mat. 13. 22. He may torment them long, as hee did exceeding grievously bow the body of a daughter of Abraham eighteen years, Luk. 13. 16. Yea he may kill the body,

21. 21. dol

Rule.
Do nothing Sa
can perswade
hee to in tem
ptation.

21. 21. dol

* Eccl.

21. 21. dol

21. 21. dol

Satans power
over mens bodi
if God permit

as he did to Iobs children, who no doubt were holy persons, Iob. 1. 19. And therefore much more may hee transport them from place to place.

Heere this question may fitly be answered: whether a true beleuer may be bewitched. *Ans.* Hee may: there is none vpon earth so faithfull and holy, but if God permit, Satan can afflict their bodies grievously, and therefore also they may be bewitched. It is but the fancy of presumptuous persons, when they say, their faith is so strong, that all the witches in the world cannot hurt them: for if God permit, Satan can grievously afflict mans body, as he did the body of Iob; yea he can kil the body, as hath been shewed. Salomon, speaking of outward things faith truly, 'All things come alike to all, and the same condition is to the iust and to the wicked: now the wicked man may be bewitched, as al will grant; why then may not the godly also, seeing it is but an outward euill?' This therefore must abate their pride that stand so much on their strong faith: behold this fact of Satan to the holy body of Christ, and heereby learne for thy humiliation, that if God permit, Satan is able to bring vpon thy body great affliction.

Further, obserue the place whither Satan caries our Sauour Christ, *into the holy city*, that is, *Ierusalem*. *Quest.* Why is it called *holy*, seeing now it was a polluted place full of sinful people? *Ans.* It is called *holy* for these causes. 1. because heere was the Lords temple the place of his solemne worship, wherein were the holy rites and ceremonies prescribed for Gods worship. Secondly, in Ierusalem, as also in all the synagogues of Iudea, was Moses chaire, the law and the Prophets were read & expounded. Thirdlie, Ierusalem was the mother City of all the world in respect of religion; heere God ordained that his church should first be planted, and from hence must religion bee deuied to other nations.

The use. Hence we may obserue, that at this time Ierusalem was the true church of God: indeed it was very corrupt both for doctrine and manners, as Christs

seuerer reproofe of both doth plainly shew, Mat. 5. 21. &c. and Mat. 23. 13. 14. &c. and yet a true Church, else the holy ghost would not haue called it *the holy city*. Now if Ierusalem at this time were the true church of God then, then may wee well say, that in England God hath his true church: for, let the corruptions of our Church bee as they are; yet shall it match Ierusalem in the prerogatives of Gods church. They had the law and the Prophets read and expounded; so haue wee, and the Gospel also which is the power of God to mans saluation. They had the Sacraments and ceremonies of the Law; answerable thereto wee haue the Sacraments of the Gospell, and also a true and holy forme of seruing God. Their Ierusalem was a mother city; and though wee cannot say so much in that behalfe, yet hath our Church bene a nurse to neighbour Churches in *Germany*, *France* and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath bestowed many blessings vpon vs. And therefore though our sinnes and abuses be many and grievous, yet in regard of Church prerogatives we may be called a holy nation; and a true member of the Church of God; so that as our Sauour Christ and his Disciples ioined themselves to the congregations of the Iewes in their legal service, and forooke them not till they became no Church; so ought it to be among vs, till we separate from Christ; none should seuer themselves from our church ministry & service of God. Those therefore that make a separation from our Church because of corruptions in it, are farre from the spirit of Christ and his Apostles. If any shal say, this makes wel for the church of Rome; if so corrupt a place as Ierusalem, in regard of Church prerogatives were an holie city, for they haue as many prerogatives for religion, as the Iewes then had; and therefore are the church of God; and so we do not well to separate from them. *Ans.* Some indeed that are no Papists, say the Church of Rome is the Church of God: but the truth is, the present Church of Rome is spirituall *Babylon*, the mother of abominations,

Rome is Spirituall Babylon.

D minations,

minations, no spouse of Christ but a strumpet. But they plead their prerogatives: as first, their succession from Peter: Secondly, true baptism for substance according to the first institution: Thirdly, the Apostles Creed which they hold and beleue: Fourthly, the word of God, in the writings of the Prophets & Apostles: And Lastly, that theirs is the mother church. *Ans.* All this is nothing when the truth appeares; for first, succession in person without succession in doctrine is no note of a church: now let them shew succession in the Apostles doctrine, and we yeeld. Secondly, their baptism alone, though for substance true baptism, cannot prooue them a true Church: Circumcision was the Sacrament of Gods church, yet Samaria and Colchis were not the Church of God, though they vsed it: againe, the thiefe may shew the true mans purse, but that proueth him not to be true and honest; no more doth baptism iustifie the church of Rome to bee a true church. Lastly, though they haue outward baptism, yet indeed they ouerthrow inward baptism, the life of that sacrament, to wit, imputed righteousness and renewed holinesse, which in Gods Church must goe together with the outward element, else it is nothing. Thirdly, for the Apostles Creed, they haue it in word, but they deny it in deede; For though they say, *they beleue in God the father*, and in *Iesus Christ*, yet in effect they deny both God and Christ. For the God of the Papists is an idol God, and the Christ of the Papists a false Christ, as we haue shewed in handling of the Creed. Fourthly, for the scripture; wee must know the word of God stands not in bare words and letters, but in the true sense and meaning of the Holy ghost contained in the scriptures of the Prophets and Apostles. Now though they haue the bookes of Scripture, yet in sundry main grounds of religion, they ouerthrow the foundation of the Prophets and Apostles. Again, they keep the scripture as a lantern holds a candle, not for it selfe but for passengers: so is the scripture with them, not for their synagogue, but for Gods secret ones among them, for enen in the midst

of Poperie hath God euer had some of his elect, who haue not embraced their cursed doctrine. Lastly, for their plea to be the *mother Church*; we must distinguish between the ancient Church of Rome, and the strumpet that now is; the ancient Church of Rome to whom Paul writ, was a true and famous church, and a mother Church; but she is now dead and buried; and the now Roman Church is no mother Church, no spouse of Christ, but the *whore of Babel* the *mother of abominations*, from which we are commanded to depart; *Reuelar.* 18.4.

Secondly, in that Christ is brought to Ierusalē, that holy City, there to be tempted, wee learne, that no holinesse of place on earth can debarre the Diuell from his temptations; he brings Christ from the wilderness to tempt him, in the holy city euen vpon the holy temple hee will thrust himselfe * on *Iehoshuabs right hand to resist him*, though Iehoshuah stand before the Angell of the Lord to minister to the Lord. And therefore the follie of Papists is egregious, that thinke the signe of the crosse, holy water, reliques, and such Massing enchantments haue vertue in them to free their houses, or their bodies fro the assaults of Satan. Lastly, heereby wee see that change of place is but a fillie cure for a troubled mind; indeed change of aire may much further bodily cures; but a troubled mind hath conflicts with the diuel, who will not leaue for change of place, Ierusalem will sit his turne as well as the wilderness.

The second part of the Diuels preparation to this conflict is this, *and set him on a pinnacle of the temple*: The word translated *pinnacle*, signifieth properly a *wing* of the temple; whereby, some take to be meant, the sharpe brouches and spires on the top of the temple; whereof there were diuers; but these (as I take it) are not heere meant; for such a spire cannot well be called a wing; others take it for some part of the battlement, made on the top of the Temple, which was flat, as the Iewes vsed to build, to keepe men from falling; others take it for any top corner of the Temple; and whether

2. Vj.

Zak. 3.

of

of these it was we cannot certainly define; but this we must holde, that it was some dangerous steepe downe place on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe; whereby we see the Diuell will omit no aduantage that may further his temptations; which should make vs the more carefull of our standing against him.

VERSE 6. *And said vnto him, If thou be the sonne of God cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foot against a stone.*

These wordes containe the second maine point in this conflict, to wit, Satans assault vpon Christ: wherein we are to obserue, first his temptation: then the reason whereby he doth enforce it. His temptation heere is framed as the former was, in a kind of reasoning, thus:

If thou be the sonne of God, then shew the same by casting thy selfe downe from this pinnacle of the temple:

But as I see thou art certainly perswaded, that thou art the sonne of God: Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former it should be the same temptation. Satans meaning then is this, as if he had said; I haue made triall to see expressly whether thou be the sonne of God or not, and it seemes thou doest vndoubtedly beleene that voice of thy father to be true, which said, *This is my welbeloued sonne in whom I am wel pleased.* Now if this be so indeed, it is conuenient thou shouldst confirme the same by some miracle, and the fittest place thou canst doe it in, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preferue thy selfe in safety without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Saviour Christ to a vaine confidence in his Fathers protection,

and indeed to flat presumption vpon his extraordinarie providence in the neglect of lawfull ordinary means, as by Satans conclusion, & the answer of Christ will easily appeare. And hereby we may obserue that one maine drift of Satan in his ordinarie temptations in Gods church, is to carry men to presumption, and vaine confidence in the loue, fauor, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselves, and some are not ashamed to vtter; as first, God is mercifull, and Christ shedde his blood for their redemption, and therefore they will not be so strict and precise in hearing sermons, and reading & conferring about the word as many are, but they wil take the pleasures and seeke the profits of this life. Thus reasoned some in the Apostles daies: *Let vs continue*

in sin that grace may abound: of such Inde complaineth, saying, *They turne the*

grace of God into wantonnesse. Such there haue beene euer since, & at this day they doe euerie where abound. Secondly, some say, they are either ordained to saluation or damnation; now if to saluation, they are sure of it how euer they liue; and if to damnation, they cannot escape it, though they liue neuer so holily, for Gods decree is vchangeable; and therefore they will take their pleasure and liue as they list. Thirdly others say they haue euer found Gods goodnesse towards them, and they are perswaded he will neuer see them want, and therefore they will not toile themselves with labor & care as others do, but take their ease and pleasure while they may haue it; and so neglect their charge and calling, and giue themselves wholly to their sports and pleasures, to company keeping or such like. Yea, by this temptation to presumption, Satan oft preuailes with the better sort; for if a man fauour the truth, and giue himselfe to know religion in any sort, the Diuell will straight way go about to perswade him, that that which he doth is sufficient to his saluation, & thus will keepe him from vsing further means to come by the certaine knowledge of his election, and full affiance in Christ Iesus, to become a

Satan seeks to carry men to presumption.

^a Rom. 6.1.

^b Jude 4.

^a M tth. 15.
1. 2. &c.

perfect man in Christ, which is the end of Gods holy ministry, *Ephes. 4. 13.* whereunto we should giue all diligence, *2. Pet. 1. 10.* See the truth heereof in the fine foolish virgins, who carried *burning lamps*, but took no oile with them, neuer minding that till it was too late; and so doe most men content themselves with the blazing lampe of an outward profession, neuer looking for the oile of grace, till the time of grace be past.

The vse. Heereby then wee are all taught, in speciall manner to beware of presumption; this is the common snare of the Diuell wherein he intangles many a soule. It is true indeed that he oft preuailes by bringing men to desperation, but a thousand perish through presumption, almost for one by desperation; for despaire is a painfull thing to flesh and blood, and as the Diuell knowes well, doth sometimes turne to a mans more sound conuersion; but to presume is sweet and pleasant to the flesh, and most agreeable to mans corrupt nature: in regard whereof wee ought to keepe our heart with all watch & ward, as *Dauid* praieth, *Keepe thy seruant from presumptuous sinnes*, *Pf. 19. 13.*

Again, obserue the order of Satans temptations by comparing this with the former. There he sought to overthrow Christs faith & to bring him to distrust the truth of Gods word vttered from heaven; but finding hee could not that way preuaile, heere he takes the cleane contrary course, and seekes to bring him to presume.

*Satans cunning
in tempting.*

This serues to discover vnto vs, the deepe guile and subtilty of the Diuell, that can so cunningly turn himselfe from one extreame vnto another. And looke as he dealeth here with Christ the head; so doth hee continue towards all his members, if he cannot bring them to one extreame, he will assaye them hard in the other. If hee cannot bring a man to couetousnesse, and keepe his heart to the loue of money, then let him beware of riot and prodigality. Is a man giuen to pleasures and delight, and at length is deprived of them; then let him beware, the Diuell swallow him not vp with o- uermuch griefe, as he sought to do with

the *inconstant person* of Corinth. Doth a man come to loose religion, that formerly was giuen to loosenesse of life? then if it be possible the Diuell will car- rie him to schisme & heresie. The Diuel cannot abide that a man should keepe the meane according to Gods word, *Isay 30. 21.* He would haue our first pa- rents to be Gods, or no body, *Gene. 3. 5.* And to still he labourereth to bring a man to some extreame. We therefore in all estates during life, must labour to keepe the golden meane, as Christ heere did, neither doubting on the one hand nor presuming on the other, but retaining still that blessed faith, whereby his ble- sed heart was firmly seded in these af- faults. Thus much for Satans drift. Now come to the words of this tempta- tion.

If thou be the sonne of God, then cast thy selfe downe: that is, shew by this miracle that thou art the sonne of God. Marke here, the Diuell perswades him not, to shew himselfe to be the sonne of God by doctrine in the execution of his mi- nisterie; but *Cast thy selfe downe*, shew a miracle: wherein we may beholde the very lively image of that naturall dispo- sition which is in all impenitent persons; they affect Christs miracles, but they care not for his doctrine. Herod longed to see Christ, *and was glad of his com- ming*, when Pilate sent him; yet not to heare his doctrine, for that he could not endure; els he would not haue impriso- ned Iohn, and also put him to death, but *he hoped to see a miracle.* The wicked Iewes desire a signe, that put Christ to death for his doctrine; yet *if he will come downe from the crosse*, and so miraculou- sly save himselfe, then *they will believe*, *Mark. 15. 32.* And this venom of the olde serpent hath poisoned the hearts of many students in the Scriptures, who care not at all to ground themselves in the fundamentall points of religion, as faith and repentance; and yet are won- derfull eager after quibbles and diffi- culties, wherein may appeare some out- ward shew of wit and learning; like the hypocriticall *Pharisee*, that would *be be- lieued and true*, and yet *pass over indulgence and the loue of God*, *Luke 11. 42.* And the

^a 2. Cor. 13.
11.

^b Luk. 23. 8

cause

cause hereof is the want of sound grace, for naturall men indeed can not fauour the things of the spirit of God; the knowledge of Christ crucified seemes foolishnesse vnto them.

Secondly, the Diuell tooke occasion of his former temptation from Christs infirmities of hunger: but perceiuing Christs sure faith in his fathers word by his gracious answer to that assault, heere he borrowes his temptation from that profession of his faith; as if he should say, thou seemest to be resolu'd of the trueth of thy fathers word that thou art the sonne of God; and if that be true indeed, then shew it by this miracle, *Cast thy selfe downe.*

Heere then beholde another trick of Satan; if he cannot preuaile by assaults drawn from our infirmities, then will he assay vs by temptations drawn from Gods good gifts and graces in vs; If he cannot keepe a man in ignorance that hath good gifts of wit & memory, then will hee seeke from his knowledge to puffe him vp with pride, and so mingling his poison with Gods good gifts, doth cause many a one to become a bane to Gods church, that otherwise might haue prooued an excellent instrument therein; as might easily be shewed in sundry particulars.

Thirdly, heere marke how Satans malice is restrained, and his power limited: By Gods permission he is able to carrie Christ from the wilderness to Ierusalem, and there to set him in a most dangerous place on a wing of the temple; the thing hee now desireth is his destruction by casting downe headlong, but that he can not doe, and therefore periwades Christ to cast himselfe downe; wherein we see the speciall providence of God ouer Christ Iesus in all these temptations, restraining his enemy in the thing he most desired. And the same providence doth he still continue ouer his Church for the effectuall preservation of Christs members in all their temptations. The Diuels vnwearied desire & drift is, to bring contentions, hurliburlies and ruines into all societies in Church and Commonwealth; therefore the peace and tranquillity of these is, and so must bee acknow-

ledged, a notable fruit of Gods blessed providence restraining the spite and malice of Satan. Againe, hence it is euident, that in temptation Satan cannot go beyond the permission of God: he can tempt Christ, yea transport his body, and set him in a dangerous place, for thus far God permits him to goe; but to cast Christ downe from the pinnacle he cannot, therein comes Gods restraint. So it fareth with Gods children; for the triall of his graces in them, and to chastise them for some sinnes, he suffers Satan to buffet them; but yet one iotte of his malice beyond Gods permission he cannot shew, as in Iobs affliction by him *Iob. 1. 12.* may notably appeare. Which wee must carefully remember for our special comfort in our most grieuous assaults; Gods will permitting Satan so farre must make vs patient, and yet his power restraining Satan from doing worse, must giue vs comfort. Thus much for the temptation it selfe.

The reason whereby Satan enforceth his temptation is taken from a testimony of Scripture: *For it is written he shall giue his Angels charge over thee, &c.* Satan hearing Christ alledge scripture for his defence against the first assault, comes now vpon him with his owne weapon, that if it were possible he might foile him, after this sort: *Thou shewest thy selfe to be the Doctor of the Church, by shine alladging of Scripture, and that, it seemes, thou makest the rule of thine actions: well then thou maiest well and safely cast thy selfe downe hence if thou bee the Sonne of God, for it is written, he shall giue his Angels charge over thee, and with their hands they shall lift thee vp &c.*

From this dealing of Satan, wee are taught, not to embrace an opinion in religion, because a shew of prooffe by testimony of Scripture may bee giuen for it. But we must trie the spirits, that is, the doctrines of men, whether they be of God, or no, *1. Iob. 4. 1.* For the Diuell can alledge Scripture to mooue Christ vnto presumption, and it is his usuall practise, when he caries men into schisms, errors, and heresies. Reason with a man that minds to liue in sinne, and tell him of that dangerous state, by reason of the

Satans malice
restrained.

uk. 23. 8

4. 6
2. Cor. 2. 7
11.

shortnesse and vncertainty of this life: will he not tell you straight, he will doe as he does, and repent when he is old?

^a Ezek. 18. 17.

for it is written, *At what time soever a sinner doth repent him of his sinne, I will put all his wickednesse out of my remembrance, saith the Lord.* And some thinke three or foure good words at a mans last end wil serue his turne; for the thiefe on the crosse said no more, but,

^b Luk. 23. 42.

Lord remember me when thou comest into thy kingdome. And all such as are trained vp in the schoole of Satan, can easilie alledge scripture to further them in evil.

But let vs come to the scripture which the Diuel doth notoriously abuse by his allegation: it is written in the 91. Ps. v. 11. In the alledging whereof he would seeme very carefull and precise, at the first not omitting so much as this particle [*for*] which might have beene left out, and yet nothing haue been wanting to the force of his reason: But heerein is the deepenesse of his policy, to cause Christ not to suspect any fallshood afterward; for towards the end, hee leaueth out that, on which the promise is grounded of being kept by the Angel: to wit, *to keepe thee in all thy waies, that is, in all the good duties of thy lawfull calling wherein thou shalt glorifie God and doe good to others; to such as so walke in their waies doth that promise belong.*

Satans mincing of the word of God.

Heere then behold Satans notable fraud and craft, that can so cunninglie leaue out that which makes not for his purpose, and so peruert the true meaning of scripture; this is his vsuall practise, in enmity against the word to deprave the true meaning by cutting off some part, when hee cannot venterly overthrow the whole. The like is the dealing of all heretickes, who by cutting off and leauing out, play legerdemaine with the scripture. The Arian holds the Bible for the word of God; but such places as serue to proue the godhead of Christ, he doth notably abuse and peruert. The familie of Loe also, doth hold the bible for the word of God; but come to the true meaning of it, therein they faile, turning all into Allegories; even most true histories, as the fall of our first Parents, and such like, which are maine grounds of

religion in their naturall sense: and the Apostaticall Church of Rome, doth hold with vs the bookes of the old and new Testament; but yet they put in and take out at their pleasure, and take from it all sense and meaning which agrees not with the determination of their holy father the Pope; and thereby they ouerturne the word of God, and strongly maintaine their mystery of iniquity.

This dealing of Satan and his wicked miscreants with the scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the onely way to descrie their fraude in deprauing of it. This caused Christ to bidde the people in his time to search the Scriptures, to learne to know him to bee the true Messias, which the Iewish teachers did then deny. In regard whereof wee must say with ^c Moles, *obtain all the Lords people were Prophets, and that the Lord would put his spirit upon them!* oh that all could reade and vnderstand the word of God! This is it, wherein all that either be, or intend to be ministers must labour especially, euen to get sound knowledge and iudgement in the text of Scripture. The Minister must not only be able to teach the truth, but also to discerne, to discover, and to confute errors and heresies, which hee can neuer soundly doe without good vnderstanding in the text it selfe. The Diuell knowes the whole Scripture, and he will spare no text therein if hee can corrupt it; therefore to rescue Gods truth out of his hands who is the father of lies, the Minister must shew himselfe a good souldier of Iesus Christ, as Paul exhorteth Timothy, *giving such attendance to the word that all men may see his profiting therein;* yea with Ieremie; the Minister must eat the bookes of God, and digest them in his vnderstanding, and reioyce therein, labouring to feele them the joy of his heart. The Diuell knowes that Scripture truly vnderstood and well applied, is the onely engine for the battering of his kingdome; and therefore, euen from the beginning, but specially since the coming of Christ hee hath laboured by all meanes to keepe men

^c Num. 11. 29.

men from the knowledge and true vnderstanding of them : hee it is that hath brought men from the reading of the Scriptures, to betake themselves to the writings of men, as schoolemen, fathers, and such ; by this meanes hee hath for many yeares euen to this day in the Church of Rome, locked vp the Scripture in an vnknown tongue : yea euen in Gods church the Diuel works mightily this way, by stealing away the affections of yong students from the Bible, and rauishing them with delight in the writings of men; for thus he keeps them from the fountaine of truth, that they either fall into error themselves, or be lesse able to discerne and confute it in others. And hence come dissensions and errors into the schooles of the Prophets, which cannot be auoided while men leaue the text of scripture & addit themselves so much to the writings of men, for thereby hee can more cunningly conuey strange conceits into mens minds : and therefore every one that would maintain the truth in purity and sincerity must labour painfully in the text.

Secondly, Gods ministers must heereby be admonished, to be carefull in alledging any text of Scripture, that the same be fit and pertinent : for to wrest the same from the proper meaning of the holy Ghost to serue their owne conceit, is the practise of Satan, which every seruant of God must be farre from, and therefore must not do it hand ouer head. Which also may serue for a good aduertisement to those that vse to heape vp manifold allegations of Scriptures in the doctrine of a sermon, for as *in many words there cannot want iniquity, as Salomo saith;* so in affected multiplicity of quotations can the abuse of Scripture be hardly escaped. If we deliuer but a mans testimony, honesty will compell vs as neere as we can to keepe both his words and his meaning ; much more should conscience moue vs in alledging the testimony of the Lord, to haue carefull respect to the euidence of truth : and therefore that sparing couise is very commendable, whereby in quoting of Scripture men make sure to keepe themselves to the Lords true meaning, lest by depra-

uing his word they become followers of Satan : And thus much for the manner of Satans allegation.

The true and proper meaning of that text is now briefly to be discussed. The *ninety-one Psalm*, from whence it is alledged, is a most heavenly part of scripture, penned for the comfort of Gods people in the time of some grievous plague or sicknesse ; and it containes a notable preferatiue against the plague, and by consequent against any iudgement of God, to wit, *true affiance and confidence in the Lord*, that is the ground of all comfortable safety ; thereto, among many other, is this grations promise made of the protection of Gods holy Angels, (which the Diuell doth heere alledge) who shall be as carefull for the safety of Gods children in common calamities of famine, plague, pestilence &c. as the nurse is ouer her tender child to hold it in her hands, and beare it vp in her armes, lest it should fall and hurt it selfe; alwaies provided that the child of God keepe himselfe in his waies, that is, in obedience to Gods commandements and in the duties of his lawfull calling.

It is true indeed, *that iudgement begins at the house of God, and the righteous are taken away from the euill to come*, yea many times the same outward iudgement lights vpon the good, that doeth vpon the bad : yet this taketh not from Gods child the comfort of this protection in common calamities ; for all promises of temporall blessings must be vnderstood with the exception of the crosse : as heere, Gods Angels shall guard his children in time of plague, famine and pestilence, vntill it please God heere with to chasten them for some sinne past, or to prevent some sin, or greater euill to come, or to make triall of their faith and patience : in which cases also the child of God doth greatly differ from the wicked ; for through the fruition of Gods loue in Christ the euill of the punishment is taken away ; and the outward smart thereof sanctified to the greater good of his soule : but out of this case their protection is certaine see Exod. 12. 23. Psal. 105. 16. 17. & Ezek. 9. 4. 6.

The vse. The consideration of this grations

Verf. 11.

1. Pet. 4. 17.

Prou. 10. 19.

See Iob. 23.
10. Pl. 119. 71.

gratious protection of Gods Angels ouer such as keepe themselves in their waies, must moue every one to labour to know and practise the duties of his calling both generall of Christianity, and particular for the state of his life, in all good conscience; so doing, let come what will, in all dangers hee shall haue safety; for Gods angels pitch their tents about him, they are as watchfull ouer him as a nurse ouer her child; but if wee forsake our waies wee lose the comfort of their protection, & expose our selues to all Gods iudgements.

VERSE 7. *Iesus said vnto him, Againe it is written, Thou shalt not tempt the Lord thy God.*

Here is the third generall point in this conflict: to wit, Christs answer and repulse made to Satans assault, taken, as the Diuels temptation was, from a text of scripture; for hee saith, *Againe it is written*; where yet hee meaneth not to oppose scripture to scripture, but to confute the abuse of scripture by scripture; after this sort, as if he had said to Satan, It is true indeed that God hath made many worthy promises of aid and protection to his children in his word, yet they shal not be performed to those that presume to *tempt God*, as thou wouldest haue me to do.

Scriptures are sufficient to expound themselves.

From this dealing of Christ with Satan we may obserue; that the scriptures of God are sufficient in themselves, truly to interpret and expound themselves. The Diuel alledging scripture did wrest it from the true sense; this our Saviour Christ sheweth by alledging another text out of Moses, which being applied to the place which the Diuel abused, doth shew the true meaning thereof. So Ezra, expounding the law vnto the Iews, *read distinctly in the law of God, and (as the words do signifie) gaue the sense by scripture, and caused the people to vnderstand*: much more then at this day may the scriptures be thought sufficient for the expounding of themselves, sith to the Canon thereof since Ezra his time there is added the whole new Testament by the hand of God, wherein the deepe

Ezra. 3. 8.

things of God are plainelie revealed. The Church of Rome cannot away with this, that Scripture should be sufficient to expound it selfe. And therefore against it they reason thus: *That which must expound Scripture, must haue iudiciall power to determine of the sense thereof: but the scriptures haue no such iudiciall power; for they are but a dumb letter, and therefore no sufficient iudge to determine of their owne sense and meaning.* *Ans.* The Scriptures haue iudiciall power to determine of their owne true sense and meaning, for they speake evidently, to all that are inlightened by Gods spirit, and therby made able to know what the Scripture saith: wee know a man may speake to his friend not only by word of mouth but also by letter, and thereby expresse his meaning sufficiently; even so, though God speake not now vnto his Church by created voice, yet by his written word he speakes sufficiently for the cleare manifestation of his will and pleasure concerning them; and therefore it is a shamefull slander and blasphemy against the Scriptures to call them an *in-kie letter and dumbe iudge*. And let them shew, if the Scripture be not, where is that speaking iudge who hath power iudiciall to expound the scripture. Indeed their answer is, that the Church is this Iudge, and that we must consult at her mouth for the true meaning of the Scripture. *Ans.* The church hath a ministry and dispensation committed vnto her, in the execution whereof she deliuereth the meaning of the Scripture vnto Gods people, but that is not from any iudiciall authority committed vnto her, to determine of the sense of Scripture of her selfe; but onely by comparing scripture with scripture, and expounding one place out of another; even as the Lawyer gives the sense of the law, not from any iudicial power given vnto him aboue the law, but by observing the words with the scope and circumstances of the law. But heere I would know, if the Church must needs bee iudge, by what meanes must she determine? They answer, by the *rule of faith*; the *consent of Councils and Fathers*; and if these faile, then by the *Pope*. *Ans.* By their rule of

Deut.

To sem

• Psal

of faith, they vnderstand, *unwritten traditions*, that is, such truth beside Scripture, as hath beene kept by tradition from hand to hand since the primitive Church. But these are meere forgeries, and shame it were to subiect the truth of God to the deuice of man; if these bee made iudge of Scripture, then shall the faith of the church depend vpon the *wisdom of man*, and not vpon the *power of God*, a thing abhorred of the Apostle 1. Cor. 2. 5. The onely rule of faith is the Scripture, and true faith will admit no other iudge beside the Scripture to determine of that whereon it must depend. Secondly, for their consent of Fathers and Councils, that is no sufficient meanes to determine of the true sense of Scripture; for their severall errors and contradictions one to another, & many times to themselves, shew, that they wanted the immediate assistance of the Spirit. And the same is true of the Pope, as might easily be proued at large, by their grosse ignorance & errors. And therefore it remaines that the true iudge and expounder of Scripture, is Scripture it selfe, as Christ himselfe by his practise sheweth in this place.

The place alledged by Christ, is this commandement of God vnto his people, *Thou shalt not tempt the Lord thy God*. For the vnderstanding whereof we must search out three things, first what the *tempting of God* signifieth: secondly, the *manner* how God is tempted: and thirdly, the *cause and root* thereof. For the first, to tempt God signifieth, to make triall and experience of God, and to prooue whether hee be so true, iust, mercifull, prouident and powerfull as his word reporteth him to be. Thus did the Israelites often tempt God, as the Lord saith, * *When your fathers tempted me, proued me, and saw my workes*; which latter words shew what it is to tempt God, euen to seeke to haue prooue by his workes whether he be such a one as his word saith he is. If any shall say we are commanded, *to taste and see how gracious the Lord is*, Ps. 34. 8. yea the Lord bids his people *proue him*, Malach. 3. 10. *Answer*. Those places do sufficiently expound themselves, for Dauids taste and

sight is by the grace of true faith and assistance, for in the same verse he pronounceth such blessed; and in Malachie the Lord bids them prooue him, but yet in their way of obedience in providing for his Sanctuary according to his ordinances. Therefore we must know for the second point, that euery triall of God is not simply euill, but that which is needlesse, when without warrant from his word we presume vpon him beyond the meanes of his ordinary prouidence. Thirdly, the root of this sinne, is an vnbeleeuing heart, whereby a man doubts of the truth of Gods word, of his power, presence and prouidence. Ps. 78. 18. *The Israelites tempted God in their hearts*; there is this sinne: the maner how followeth, *inquiring meat for their lusts &c.* not contenting themselves with Gods present prouidence; the root & ground whereof is set downe, *vers. 22. because they beleued not in God, and trusted not in his helpe*. When a man doubts of the fidelity of his seruant he wil lay something in his way, as a peece of siluer, his purse &c. to trie him withall; so when a man begins to doubt of Gods goodnesse and fidelity towards him, hee will easily be brought to make needlesse triall of him by some worke of God beside his ordinary prouidence. The meaning then is this, *Thou shalt not tempt the Lord thy God*, that is, thou shalt not make any needlesse triall of Gods goodnesse, mercy, power or prouidence, from a distrustfull heart in the truth of his word.

Heere yet further for our instruction wee ate to know that God is tempted five waies, as the word of God doth manifest: first, when a man shall appoint vnto God, either the *time* when, the *place* where, or the *manner* how God shall helpe him, and performe his word vnto him; heerein he seekes experience of the truth and power of God. Thus the Israelites tempted God in the wilderness when they wanted water; saying, *Is God among vs or no*. 3. God had promised to bee with them in all their iourney to Canaan, but that they will not now beleue vnlesse he wil shew his presence by giuing them water in that place. And so likewise they tempted him in the want

God is tempted
five waies.

Exod. 17. 7.

Deut. 6. 16.

To tempt God.

* Psalm. 95. 9.

off food, *Pf. 78. 19. Can God prepare a table in the wilderness.* The consideration whereof must teach vs. in all our petitions which we make vnto God for the accomplishment of his promises vnto vs, to beware of *limiting God*, as the Iewes did, by prescribing vnto him time, place & maner for the accomplishment thereof; but wait with patience his good leasure. For hee that beleueth will not make haste, but wil *commit his way to the Lord*: *Pf. 37. 5.*

Pfal. 78. 41.

2

Secondly, God is tempted when men require a signe at his hands. Thus the Pharisees tempted Christ: *Matt. 12. 38. Master we would see a signe of thee*; meaning thereby to be certified whether hee were the Messias, and Luke saith, *they tempted him, Luk. 11. 16.* And thus doe all those tempt God, which refuse to embrace the doctrine of the Gospel, because they cannot see the ministers thereof to confirme the same by miracles. Thus do many Papists plead against our religion, embracing rather the mystrie of iniquity, because it is confirmed vnto them by lying wonders; not considering that the truth which wee professe was once sufficiently confirmed to bee the truth of God, by his owne testimony thereunto in signes & wonders through the hands of his Apostles. *Quest.* Is every asking of a signe a tempting of God? for *Gedion* asked a signe when he was to bee a Iudge and deliuerer of gods people, *Judg. 6. 17.* And so did *Hezekiah* to bee assured of the lengthning of his daies, *2. King. 20. 8.* And yet we reade not that God charged them with tempting him; but did condescend to their requests. *Ans.* There be two causes in which we may require a signe of God & not tempt him: first, when God commands a man to ask a signe at his hands: so might *Azah* haue asked a signe of God, for his assurance of victorie according to Gods promise, yea he is blamed for not asking it when the Lord commanded him. Secondly, a man may aske a signe of God; when it serueth for the necessary confirmation of an extraordinary calling, or of some special promise of God made to man: in this case did *Gedion* aske a signe of God for the

Isa. 7. 11. 12.
13.

further confirmation of his extraordinary calling to bee a Deliuierer vnto Gods people. And so did *Hezekiah* for his further assurance in the lengthning of his life, by an extraordinary promise, fifteen yeares. But out of these cases to aske a signe of God is to tempt him; as the Pharisees did, who would prescribe vnto God what kinde of miracle they would haue, euen a signe from heaven, not contenting themselves with those miracles which Christ did ordinarily worke among them.

3

Thirdly, a man tempts God, when he goes on in any sinne against Gods commandements, for hereby he makes needlesse triall of Gods iustice, mercy, and patience. The Lord saith of his people, *they tempted him ten times, and haue not obeyed his voice: Mal. 3. 15.* The people murmuringly say, *they that worke wickednesse are set vp, and they that tempt God are deliuered*; where working wickednesse and tempting of God are al one. Which serues to admonish vs, that with al speed we break off the course of our sins by repentance, for while we continue in sinne we tempt God, and so lie open to all his iudgements, depriving our selves of the guard and protection of Gods holy Angels, nay they will become our enemies, and instead of protection, execute gods heavy vengeance vpon vs.

Num. 14. 22.

4

Fourthly, they tempt God, that impose vpon Gods people, the religious obseruation of legall ceremonies abolished by Christ: *Act. 15. 10.* *Why tempt ye God (saith Peter) to lay a yoke on the Disciples neckes, which neither our Fathers nor we were able to beare?* This is to make triall of Gods power in the sauing of his people. Whereby we may see how wicked and damnable the Romish religion is, which wholly stands in the obseruation of ceremonies, partly heathenish, and partly Iudaical, whereto when men submit themselves, they do nothing else but tempt God.

5

Fifthly, they tempt God, that refuse or neglect the ordinarie and necessarie meanes of their preservation, either for body or soule: as hee that being to goe over a water, will leaue the bridge which is the ordinarie way, and aduenture

ture

ture dangerously through the water : for heerein he seekes a needlesse experience of Gods power : so doe they also that neglect or contemne Gods holy ordinance for the sauing of mens soules in the ministry of the word. Now to this kinde of tempting God doth Christ apply this commandment in this place; as if he should say, when God hath afforded vnto men an ordinarie meanes for their helpe and safety, they are not to refuse the same, and seeke for safety from God extraordinarily. I am now in a dangerous place I confesse, vpon this pinnacle, yet there is some ordinarie way to get downe as staires or ladder; and therefore vnlesse I would tempt the Lord my God, I may not cast my selfe downe and thereby seeke for extraordinary preferuaiton, as thou perswadeest me. Thus also they sinne that goe into places of great danger without a calling: so Peter sinned in thrusting himselfe into Caiaphas hal, a place of temptation, as by lamentable experience he found too true. Thus *Dauid* three *Worthies* sinned in aduenturing vpon their enemies host, for the fetching of a little water out of the well of Bethlehem; & therefore when it was brought vnto him, *Dauid* would not drinke thereof, but powred it out for a sacrifice vnto the Lord, 2. Sam. 23. 16.

Heere some may aske, whether they do not tempt God, that aduenture to clime on high places, to stand on spire steeples, to runne on the ridge of high houles, and to goe on ropes a great height from the ground. *Answ.* Men may doe such things in a twofold estate, either hauing a lawfull calling thereto, as Carpenters and Masons, who are to worke vpon high buildings; now they without tempting of God may clime and stand on high and dangerous places: or else hauing no lawfull calling thereto, as they who vse to doe such things to make knownen their actiuity, or only to afford delight and admiration vnto others for their priuate gaine and aduantage; and such tempt God fearefully; for Christ was better able to haue cast himselfe downe from this pinnacle, and haue preferued himselfe without hurt, then these men are to saue them-

selues in their aduentures, and yet hee refused so to do, because hee would not tempt the Lord his God. Thus much for the meaning of this commandment.

The doctrine for instruction hence, is to be gathered from this command applied to the text which the Diuell alledgeth; and it is this: *who soeuer looketh for the accomplishment of Gods promises vnto him, must be carefull to walke before God in the waies of his commandments, and in the workes of his calling with all good conscience.* God indeed hath made many gracious promises in his word, of blessings temporall and eternall, but they that tempt God shall not find the comfort of them; mens sinnes hinder these things from them; Gods goodnesse is to bee seene and tasted in the waies of faith and obedience. God hath promised the guard of his Angels to his children while they keep themselves in their waies: if therefore thou wouldest haue this protection thou must keep thy selfe in those waies that God would haue thee to walke in. Also in the riches of his loue God hath made a promise of euerlasting life with freedome from eternall perdition, to those that beleue in Christ, *Iohn* 3. 16. Thou therefore that wouldest enioy the comfort of this promise to thine immortality and life, must get true faith into thy heart and thereby liue all the daies of thy life. The same may bee said of every promise of God pertaining either to soule or body, the fruition of them doth depend vpon the practise of some part of obedience; which if thou doest neglect thou doest but presume in making title to the promise: *Peter* tels *Symon Magnus* plainly, *he had no part with them in the gifts of the spirit*, while his heart retained a purpose to liue in sinne, *Act.* 8. 21. Breake off therefore the course of sinne, and inure thy selfe to the practise of obedience, so shall Gods promises be sweet vnto thine heart; and the more thou proceedest in obedience, the more comfort thou shalt find in Gods gracious promises: but if thou doe lay hold on sinne, the comfort of the word will depart from thee. And thus much for the second temptation.

VERSE 8. *Againe the Diuell tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them;*

9. *And said vnto him, all these will I giue thee, if thou wilt fall downe and worship me:*

10. *Then said Iesus vnto him, auid Satan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.*

These words containe the third conflict betweene our Saniour Christ and Satan; wherein consider three points; I. Satans preparation: v. 8. II. Satans assault vpon Christ: v. 9. III. Christs answer thereto: v. 10. For the first, before wee come to the handling of it in particular, wee are to consider that vnto every assault the Diuell prepares himself afresh: which should teach vs to labour to furnish our hearts, every day afresh to be able to repulse his new assaults. Now particularly; this preparation hath two parts: first, *Satan takes Christ into an exceeding high mountaine*: secondly, *he shewes him all the kingdomes of the world and the glory of them all*. For the first, it may be demanded what way Satan tooke vp Christ into this high mountaine? *Answer*. He might do it two waies; either by vision, or by reall and locall transportation of his body from the temple to some high mountaine. Some thinke this was done by vision only in Christs mind; as

* Ezek. 40. 2.

Ezekiel was caried by the Lord from Babylon to an exceeding high mountaine in the land of Israel. But I rather thinke that Christ was really and locall transported by the Diuell in body from the temple to some high mountaine; for Christs temptations were not imaginary, but true and reall. Againe, the words import a true and reall transportation without any mention of a vision.

The reasons why the Diuell carries Christ to an high mountaine may be these: first, the Diuell hath a great desire to imitate God in his glorious workes, that so hee may disgrace the workes of God, yea and God himselfe as much as he can. Now we read

* Deut. 34. 1. 2. & c.

vp Moses into mount Nebo, from whence hee shewed him all the land of Canaan; so Satan, that he might seeme to go beyond God, takes vp Christ into an exceeding high mountaine to shew him all the kingdomes of the world and the glory of them. Secondly, he did it for the furtherance of this last assault wherewith hee tempted Christ, for hee meant to entice Christ with the glory of the world, and therefore brings him where hee might take the fairest view thereof.

Now in that Satan transports the body of our Saniour Christ this second time, wee see that by Gods permission, Satan may haue power ouer the bodies of Gods children, to transport the same from place to place, or otherwise to vex them, and that not once onely, but sundrie times. This we must obserue, and remember carefully as a stay and prop against distrust & despaire, if God should suffer Satan to vex vs, by such transporting of our bodies from place to place, or by any outward calamity; & that not once or twice but diuer times; for that which befell the head Christ Iesus, may well befall any of his members.

Satan may haue power ouer the bodies of Gods children,

The second part of the Diuels preparation is this: *he shewes vnto Christ all the kingdomes of the world, & the glory of them*. This he could not do actually, for there is no mountaine so high in all the world, whereon if a man were placed, he could see one halfe or one quarter of the kingdomes of the world, as they are seated and placed vpon the face of the earth; nay if a man were set in the sunne, and from thence could looke vnto the earth, yet hee could not see past the halfe thereof. And therefore wee must know that the Diuel did this in a counterfet vision, for heerein hee can frame an imitation of God.

Now the Diuels visions be of two sorts; either in the outward senses, or in the mind and vnderstanding. His visions in the outward senses be delusions, whereby he makes men beleue they see that, which indeed they do not see; this might easily be proued by manifold examples recorded in the histories of all times; but that one shall suffice, of his coun-

Of Diabolical visions.

Sam. 28. counterfaint resemblance of ^a Samuels forme and attire to the witch of Endor for the deluding of Saul; when as indeed Samuels true body was in the graue, and his soule with the Lord.

Secondly the diuell hath visions whereby he deludes the vnderstanding. Zak.

13. 4. The Lord saith heereof, *the Prophets shall be ashamed every one of his vision.*

These visions the Diuell shewes to men sometime sleeping, and sometime waking; euen as the Lord doth shew his visions to his owne seruants. The visions of Satan shewed to men sleeping are called *dreames*: Deut. 13. 1. *the false Prophet hath his dreame.* His visions shewed to men waking, are to such as haue crazed braines, whom he perswades strange things of themselves, as some, that they are kings or princes; others, that they are Christ, Iohn Baptitt, & such like; examples heereof in all ages are many. Now touching this vision of Satan to Christ; some thinke it was inward in Christs minde; but I rather take it to haue beene in his outward senses only, as the words of the text do import; the Diuell by his art did cunningly set forth and represent vnto the eyes of Christ a notable shew and representation of all the kingdomes of the earth, and the glory of them.

Heerein the Diuell sheweth great power and skill in that he can represent vnto the eie in his counterfet visions such strange and admirable sights. And it teacheth vs, that the practises of sorcerers and magicians, vnder taking to represent vnto the eie, partly in the aire, and partly in glasses, either the persons of men that liued long since, or actions done in farre countries, or long before, are not meere fancies as some thinke, who deny altogether that such things can be shewed: for the Diuell can resemble things done long since and a far off; for if he could set such a sight before the eie of our Saviour Christ in vision, as the view of the whole world, and the glory thereof, then much more can he represent vnto the eie of man strange and maruellous things.

The Diuels drift in this resemblance vnto Christ is this; heereby he intended most cunningly to insinuat himselfe in

to the heart of our Saviour Christ: for before he propounds this third assault, hee shews vnto Christ all the kingdomes of the world and the glorie of them, that Christ might take a liking of them, and so desire them, and at length accept of them vpon Satans offer. Thus he dealt with our first parents; ^a vpon their first communication he shewes vnto Eue the outward beauty of the forbidden fruit, *that it was faire to looke vpon*; and tels her of the good estate they should attain vnto by eating of it, and so at length brings her to yeeld to his temptation.

Hence we must learne to haue speciall ^{Looke well to} care in the good ordering of all the ^{seeing and} outward senses of our bodies, specially ^{hearing.}

the two senses of learning, *seeing and hearing*; for by them the Diuell can cunningly conuey his temptations into our hearts: the senses (specially these two) are the windowes of the heart and soule, and if we keepe them not well, Satan will be sure to conuey some euill into vs. We must therefore obey Salomons counsell, ^b *keepe thy heart aboue all watch and ward*; ^c this we cannot do, vnlesse we looke well to our outward senses, for they are the doores of the heart. This made David to pray, ^d *Lord turne away mine eyes from beholding vanity*: and Iob ^e to make a covenant with his eyes. And so must wee make conscience of hearing and looking, lest thereby wee giue aduantage to the Tempter.

Further, in this sight obserue the deep policy of the Diuell; there are in the kingdomes of the world besides glory and dignity, many troubles, hurlyburlies and vexations; now these the Diuell conceales from Christ, and shewes him only the glory, pompe, wealth and dignity of the world, that so hee might the more easily winde his temptation into the heart of our Saviour Christ. And this same course he stil obserueth in tempting men to sinne; he hides from their eyes all the miseries, plagues and punishments which are due to sin and that will follow vpon it; and shewes them onely all the profits and delights that they may reape thereby: thus hee sugars ouer the poison of his temptations, that men neuer feelee the bitterness of them till their

^a Gen. 3. 6.

^{Looke well to}
^{seeing and}
^{hearing.}

^b Prou. 4. 23.

^c Psa. 119. 37.
^d Iob. 31. 1.

soules be thereby deadly infected : but then he takes a cleane contrary course, and shewes to the wounded soule all the woes and terrours of Gods wrath, that if it be possible he may bring a man to despaire. And therefore we must be most watchfull of being insinated with the deceitfulnesse of sinne in the false shew of profit and pleasure.

Secondly, the diuels policy doth notably appeare in reseruing this temptation for the last place ; for he knowes full well how forcible with man be the temptations of profits, pleasures & honors. From whence we may also learne, that temptations fetched on the right hand from honour, pleasure and commodity, are the most dangerous and doe soonest creepe into the heart of man, preuailling far more then temptations on the left hand, which are taken from aduersity. The Diuell foiled * Dauid worse in the time of peace & ease, then ever he could do during the time of Sauls grievous persecution against him. And he preuailed more against the Church by errors and heresies vnder Constantine and other christian Emperours, then he could do by most bloody persecution for the space of three hundred years before. Yea in these our daies wordly hopes haue drawn those from the syncerity of religion, whom outward violence could not moue : prosperity is a slippery path wherein a man doth soone catch a fall, and therefore we must learne to be most watchfull ouer our owne harts when we haue fairest weather with the world.

Lastly, S. Luke ^b addeth this circumstance of time, that the Diuell shewed all these things vnto Christ in as short a time as might be, even in a *moment or point of time* : whereby we may perceiue the Diuels great celerity & speed in doing any thing he takes in hand, herein he goes beyond all men in the world : for being a spirit hee is able to worke wonders, and though he cannot go beyond the strength and compasse of nature, because his power is finite, yet by reason of his agility and speed he can goe beyond the ordinary course of nature in the manner of working the things hee takes in hand. And this exceeding quick speed

the Diuell heere vseth, to stirre vp in Christ a more eager desire after those strange & goodly things wherof he had but as it were a glimpse, that so by degrees he might worke in Christ a liking of them ; for the nature of man doth more eagerly affect strange things when they be ludden, and the eie of man doth more wistly behold them. And this also, as the former, must make vs watchful against all Satans crafty wiles, that wee be not beguiled by him. Thus much for Satans preparation.

The second point in this conflict, is the temptation it selfe, in these words; *vers. 9. And said vnto him, all these will I* *Satan will*
give thee, if thou wilt fall downe and worship *bring Christ*
me. *to idolatry.* The drift of Satan in this assault (which we must carefully obserue) is to draw Christ to commit idolatry by the hope of wordly kingdomes and the glory of them : heerwith he proues him when he could neither weaken his faith by his first temptation, nor worke presumption in him by his second. And looke how he dealeth heere with Christ, so doth he commonly in the world; many a ones conscience and religion doth he quite ouerthrow by wordly hopes of riches, pleasures, and preferments: heerby not only ordinary professours, but ministers and preachers of the Gospell haue beene drawn to abiure and renounce that truth which formerlie they haue taught, and to betake themselues as the Popes vassals to professe and maintain his blasphemous idolatries : heerby also Protestant merchants, are drawn to become very seruiceable to the Popish Churches, by transporting among them wax and such like merchandize, which serue as necessary helps & furtherances to their idolatrous seruice. And what else is it that makes the people generally to change religion with the times and states, but because they would still enioy their wordly commodities ? And the more men doe possesse in the world, ordinarily the lesse courage and resolution they haue for the religion of God, as experience in Queen Mariess daies hath shewed ; which in generall may admonish vs how dangerous an enemy the world is to the power of true religion.

This

*Temptations
from the right
hand most
dangerous.*

* 2. Sam. 11. 2.

^b Luk 4 5.

*Satan
against
spirituall
dome,*

This temptation hath two parts : A promise made to Christ ; and the condition thereof. The promise in these words, *All these will I giue thee* : he saith not, I will procure God to giue them vnto thee, but *I will giue thee them* : where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wait on him for his kingdom, and to acknowledge him to be the giuer thereof : which notably bewraies his egregious boldnesse, that dares thus challenge to himselfe the Lords owne right, even in the presence of him who was true Lord & King of heaven and earth. Let no man therefore thinke, that Satan will lose ought for want of aduerture ; but in regard thereof be better armed against him.

Now that which the Diuell aimed at in Christ doth hee commonly effect in the world, he makes men beleue that he is the giuer of all things and so brings many a one to relie vpon him. Indeed with their lips men wil confesse that God giues them their daily bread, euen all things they haue ; but their dealings and practises speake aloud that the diuel is gouerner and giuer of all ; for how do many men get their linings ? Is it not by lying, fraud, and opprellion ? Doe not most men heereby seeke to enrich themselves ? Wel, the iust Lord neuer approueth such meanes : the diuel setteth such courses a fote, and him they serue, and on him they rely that walke therein.

Secondly, note a further reach of Satan in this promise of these earthly kingdomes, euen to ouerthrow Christs spirituall kingdome. Satan knew well that if Christ were the true Messias he should be a King, and haue a kingdome, though not earthly, yet spirituall in the hearts and consciences of men, which should be the ruine of his kingdome ; and therefore he labours with Christ to entertaine an earthly kingdome, that so his spirituall kingdome might not be looked after. And looke as hee seeke to deale with Christ the head, so he perseueres against the church which is his body ; for Gods Church hath it ministry, which in it nature is a soueraigntie, to be exercised in the dispensation of the word : now the

Diuell hath laboured by all meanes to bring this ministerie wherein the Churches spirituall soueraignty doth consist, to become an earthly lordship and dominion, that by this meanes he might ouerturne it, and make it fruitlesse in the building and vpholding of Christs spirituall kingdome : and how he hath prevailed this way the Church of Rome doth shew to all the world.

Thirdly, obserue the largenesse of the Diuels promise : *he will giue to Christ, all the kingdomes of the world and the glorie of them* : but this is more then he meant to our Sauour Christ, at leastwise more then he could perform, for all these were not in his power. Now because in all things we must be as vnlike the Diuell as may be, hence we must learn to be wary and watchful to our promises, that therein we be not like vnto Satan, promising that which we neuer meane to performe, or neuer can performe though we meant it. In all our promises therefore we must looke to two things ; First, whether the thing we promise be in our power ; Secondly, whether it be lawfull and meet for vs to performe : And thus making promises we must endeouour alwayes to make good the same. This fidelitie in keeping promise is a fruit of the spirit, called by the Apostle, *faith*, Gal. 3. 25. and a propertie of him that must *rest in Gods holy mountaine*, Psal. 15. 4. not to change from a mans lawfull oath or promise, though the performance of it tend to his great hinderance.

Fourthly, in this promise of Satan we may obserue, that hee knowes all the kingdomes of the world, else he could not haue shewed them to him which heere he offers to giue : yea his offering of them, with the glory of them al, which hee could so speedily represent, doth shew vnto vs that hee is most expert in the policies and regiments of states and kingdomes ; hee goes not to and fro for nought compassing the earth, Iob. 1. 7. And his promise of them to Christ, was made to inflame his heart with ambition after those kingdomes and glories, that he might enioy some of them at the least. Wherein we may note that one speciall practise of the Diuell is to ouer-

turne states and kingdoms, by putting ambition into mens hearts after earthly kingdoms, and glories: his study is to do mischief, and in the ruine of kingdoms he ouerthrowes many, and therefore heereunto hee endeouours himselfe with might and maine. Hence come insurrections & rebellions in kingdoms, which no time nor age could euer escape: looke as he stirred vp the Chaldeans and Sabeans to enrich themselves by the spoiling of Iob, so dealeth he by ambitious and couetous persons in all estates, as true records of times do fully testifie. We may see the truth heereof in our own land, in the manifold complots and treasons both at home and abroad that haue been conspired and attempted against our * Prince and State, by profane men stirred vp by the diuel through ambition & discontent: howsoever by Gods mercy themselves haue beene taken in the snare that they laid for others. In regard whereof we are all bound to yeeld all praise and glory to God for his gracious preservation and defence both of our prince & state; and to shew forth our thankfulness by all holy obedience vnto that God who hath brought to nought the diuelish conspiracies & treacheries of the ambitious instruments of Satan. Secondly, we must pray vnto God continually for the preservation of our Prince & State; crying aloud vnto God as the people did at the coronation * of Salomon, for the safety of our Prince: yea we must daily intreat the Lord to bring to nought the counsell of Achitophels, & of all that think euil against the Lords anointed among vs. *Quest.* But how comes it to passe that any Prince or State can stand, if the Diuell haue such malice against them? *Ans.* Through the good prouidence of God, who giues his good Angels charge to guard and defend, not only his children in particular, but also whole Kingdoms and States. And one part of their office is for the good of Gods Church to repell the rage of Satan and his instruments; yea to stand with Gods church in the execution of iudgements vpon the enemies thereof. In the siege of Iericho an heavenly * capitaine of the Lord of hosts came to helpe Ioshu-

ah: and when the king of Syria sent a mighty host to take the Prophet Elisha that was in Dothan, the Lord sent for his defence * *horses & chariots of fire which filled the mountains.* And in the dayes of Hezekia, for his comfort, and the ioy of Gods people, an Angel of the Lord slew in the host of Zenacherib, that came against Ierusalem, *an hundred fourescore* *and five thousand in one night.* And wee want not sure testimonie of this good prouidence of God, in the strange discoveries of many diuelish conspiracies.

Fistly, Satan saith, *all these will I giue thee.* This is the voice of the great red Dragon: and the same is the voice of the Pope of Rome, both registred in their canons and daily attempted in practise, to dispose of all the kingdoms of the earth; whereby he shewes evidently, that he is that * *beast coming out of the earth hauing two hornes like the Lambe, but he spake like the Dragon.* For the Lambs hornes he shewes in calling himselfe the seruant of seruants; and the voice of the Dragon, that is, of the Diuel, in taking vpon him to dispose of the souerainities of these earthly kingdoms.

Lastly, Saint Luke recordeth a reason, which the Diuell addeth to his promise, to present all conceit of impossibility in him to performe the same; to wit, for that *the power and glory of all the kingdoms of the world is deliuered to him, and to whomsoever he will he giues it.* Wherein obserue in Satan two notorious finnes: first, a grosse lie; for Daniel saith, * *that it is Iehouah, the most high God, who beareth rule ouer all the kingdoms of men; and giueth them to whomsoever he wil.* Secondly, arrogant and shamelesse boasting, to vaunt himselfe euen to the Lords owne face, as though he were soueraigne lord of that which belongs to God alone. The consideration whereof must moue vs, who in all godlie conuersation must be contrary to Satan, to renounce all lying, and to make conscience to speake the truth from our hearts. And also to abandon all vaine boasting of our selues what we are, or what we can do, yea rather to speake basely of our selues than so God in all good things we do may haue the glory. Lying and bragging are the properties

* Queen Elizabeth, and it may fitly be applied to our present State.

* 1. King. 1. 39.

* Iosh. 5. 14.

* 2. King. 6. 17.

Isai. 37. 36.

* Reu. 13. 11.

* Luk. 4. 6.

* Dan. 4. 32.

* 1. Kin.

* Zak. 3.

* Matt. 39.

* 1. Th. 18.

* Reu. 1.

* Reu. 14.

properties of Satan, and therefore can not become the tongue and heart of the children of God.

The second point in this temptation, is the hard condition which Satan would haue Christ to yeeld vnto for this gift; *If thou wilt fall down & worship me*: euen to commit most abominable idolatrie in worshipping the Diuell himselfe. Heerein we may obserue sundrie things:

First, that it is a principall part of the Diuels endeuours against Gods church, to seeke the ouerthrow of true religion, and the pure worship of God, by sowing therein the seeds of heresies and idolatries; for if he dares be thus bold with Christ the head, as to seeke to draw him from the worship of his Father to such abominable idolatrie, what will he not attempt with silly and sinfull men? The Scriptures are plentiful in shewing his in deuours this way. *Micahiah saw in vi-*

themselves they become greatest hinderers to the Gospell of all other. And these frogges, by the common consent of Catholike expositors, are the rabble of Popish Friers, Priests, and Iesuites, who seeke the infection of States thorough all the world. By all which, the Diuels enmitie against the Church is most apparent.

The vse. I. This shewes what care and diligence Gods Ministers should shew for the building of Gods Church and the furtherance of the Gospell: for they should seeke to the vttermost of their power to counteruaile the enuious practise of Satan against the Church.

II. Every Christian must hence learne, to pray not only for their owne good estate, but also for the welfare of Gods Church every where, in the free passage of the Gospell, in the establishing of true doctrine, and in the continuance of constant obedience therunto. For Satans endeuour is to subuert and corrupt the truth, and to draw men from obedience; and vnto him Gods children must ener oppose themselves, the rather because their welfare stands in the good of Gods Church.

Secondlie, in this condition of Satans offer to Christ wee may obserue that his endeuour is to bring men to worship him: for if he durst attempt a demaund heereof at the hands of Christ, who shall thinke to escape this assault when opportunity serues him? And howsoeuer men thinke it impossible, that Satan should thus far preuaile with any, as to bring them to worship him; yet doubtlesse (though hee could not preuaile with Christ) heerein hee attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Iew, Turke, and Papist, doe at this day ouerspread the greatest part of the face of the earth; and in them all, such a worship of God is propounded vnto men, wherein God is not worshipped but the Diuell. For the euidence where-

Two rules for trial of religions.

of marke these two rules; First, that all doctrines devised by man in the matter of religion, which either directly or by iust consequence oppugne the word of God, are doctrines of Diuels: 1. Tim. 4. 1. 3. Do-

E 3 Strines

pg. 6. 17.

36.

13. 11.

1. Kin. 22. 22.

1. Zak. 3. 1.

4. 6.

4. 22.

1. Math. 13. 39.

1. 1. The. 2. 18.

1. Reu. 2. 10.

1. Reu. 16. 13. 14.

son an euill spirit offering himselfe vnto God, to become a lying spirit in the mouth of all Abahs prophets, euen foure hundred at one time. When Iehoshuah the high Priest stood before the Lord, Satan stood at his right hand to resist him, hee sought to hinder the building and worship of the materiall temple; much more therefore will he seeke to hinder the building of the spirituall temple, euen the worke of the ministry in conuersion of soules whereby they are pulled out of Satans kingdome, and made pillars in the temple of the liuing God. Satan is that enuious man that soweth seeds of errors and heresies in the church of God which is the field of the good husbandman. Hee hindred Paul from comming to the Theffalonians, whereby it appeares, that he did his endeuour to hinder the course of the Apostolicall ministry. In the church of Smyrna, he cast some into prison, stirring vp wicked men so to do, thereby to hinder the embracing of the Gospell. John saw three vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. These are spirits of Diuels, working miracles, and going to the kings of the earth: thither they go for the stoppage of the Gospell; for if kings oppose

2. Strines repugnant to the word, touching manage, and meates, are doctrines of Diuels; and so by proportion are all such like. Secondly, *all deuised worship of God by man, against Gods word, is no worship of God, but of the Diuell*: 1. Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice vnto Diuels and not vnto God.* Doubtlesse, the Gentiles intended to worship God in their images, but because that worship was not according to Gods wil, the Apostle respects not their intent, as a thing that could nothing auaille in this case, but saith peremptorily, their worship was done vnto the Diuell. And in reason it must bee so, for why should wee thinke, that God should accept that for his worship which is not agreeable to his will, but deuised by man according to the will of the Diuel?

From these two rules it will follow, that the best of the three forenamed religions, is no worship of God, but of the Diuell: for all of them haue such worship as is deuised by man, & not of God; The Iew worships God out of Christ; and so doth the Turke: yea and the Papists worship God, but yet out of the true Christ; for (as hath bene shewed elsewhere) the Christ of the Papists is a counterfet Christ. And in many other points of their religion, there is apparent repugnancy to the word of God: yea of their sacrifice of the Masse, wee may as truly say as the Apostle did of heathen idol worship, that they sacrifice not vnto God, but to the Diuell; for therein is as vile, accursed and abominable idolatry, as euer was deuised by man. So that it is plaine the Diuel doth mightily preuaile in causing men to worship him. Yea hee preuaileth thus not onely in the world, but in Gods Church; for all such as (notwithstanding their outward profession) haue their hearts set vpon the world, more eagerly affecting the honours, profits and pleasures thereof than God and his word, do in deed and truth worship the Diuell; for hee is the God of this world, ruling in the heart of the children of disobedience, by the baits of honour, profit and pleasure he steales mens hearts from God, and so heerein they doing the will of the Diuell, must

needs worship him; for looke whereon a man seteth his heart, that hee maketh his God.

Thirdly, heere obserue that the Diuell would faine make a covenant with Christ; for worship at Christs hands, he wil giue Christ the glory & riches of the world; heere to is nothing wanting but Christs consent. Whereby we see that it may bee true which sundrie times wee heare of, and many histories do record, to witte, that some persons doe make a league with the Diuell, wherein the Diuell covenanteth to be seruiceable vnto them in procuring them honour, riches, pleasures, or great renoume for some strange activities, wherto he will enable them, vpon condition that they for their parts giue vnto him, their bodies, their soules, or their blood. Some indeed are of mind, that such things are meere forgeries and delusions of the Diuell, and that no league can bee made betweene him and man; but they are deceiued, for hee attempted in effect such a thing with Christ, what will hee not therefore do with filly and sinfull men, especially when he finds them cast downe with discontents? And thus much for the Diuels assault.

The third point in this conflict is Christs answer, verl. 10. *Then Iesus said vnto him, Auoid Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou serue.* This I will handle as the words do lie in order.

Before his answer hee propoundeth a speech of indignation and detestation both of the Diuell and his offer, *auoid Satan*, as if he should say, I haue heard thee Satan to speake iniuriously against my fathers word, and against my selfe; and now againe, thou vtterest blasphemy against my father, wherein thou goest about to dishonour him greatly; but I abhorre thee Satan, and these thy temptations, therefore hence, auoid, and haue no more to do with me.

In this detestation of Christ towards Satan, for vttering blasphemie against his father, in his challenge to haue power to dispose of all the kingdomes of the world as being his own; we are taught, not onely to greeue at such blasphemies

Some make a league with the Diuell.

How to behaue our selues towards blasphemers.

as we shall heare vttered against God, but to testifie our detestation and indignation towards them. The world is full of black mouthed Rabshekaes, who will not spare to blaspheme the glorious name of our God, & to scoffe & deride his sacred word: now whē we meet with such, we must not belike Stoicks without affection, but in Christian wisdom from bleeding harts for the reproch of God, shew forth godly zeale and indignation for the rescue of his glorie. The Hypocriticall practise of wicked Iezabel¹ in proclaiming a fast vpon the false accusation of Naboths blasphemie against God and the king, may teach Gods Church to be zealous indeed against all blasphemers. When Rabsheka railed on the God of Israel, ² good king Hezekiah rent his clothes, and humbled himselfe in great measure for that reproch against his God. *Teares were Davids meat day and night, while the heathen among whom he was constrained to liue, said vnto him where is thy God? And iust Lot³ vexed his righteous soule from day to day with the unlawfull deeds of the filthy Sodomites, living among them.* The practise of these godly men must be a president for vs to follow, that we heare no blasphemie against God without detestation. And as all Gods children must practise this duty, so especially Masters of families: David⁴ would not suffer a *liar or a slanderer to come in his sight, or to abide in his house;* much lesse would he haue endured a blasphemer of God, or a slanderer of his word. The law commanded that the ⁵ blasphemer should be stoned to death, who wittinglie and willingly spake a word against God; and no doubt this law is perpetuall. Let a man but speake a word of disgrace against an earthlie prince, and it costs him his life, and that iustlie: how much more then should he die the death though he had a thousand liues, that shall blaspheme the king of kings? Shal one that hath been baptized into the name of Christ, say there is no God, and that the Scriptures are but a deuice of man, and yet liue? God forbid. for this hellish sinne defiles a kingdome. And therefore the Magistrate with the

sword of iustice must cry out against such wretches, *Away from vs blasphemers.*

Secondly, in this *Anant* of Christ giuen to Satan, wee learne how to behaue our selues against entisers from religion and the obedience of God; wee must hold them as limmes of the Diuell, and in that regard haue nothing to do with them, but with Christ bid them auoid from vs. The ⁶ Lord commanded that in this case, *Parents should not spare their owne children; nor children spare their Parents, if they were enticers to idolatrie, but their owne hands must be first vpon them to put them to death:* Our Sauour Christ would not spare Peter when he gaue him bad counsell, to spare himselfe from suffering that which God hath ordained for him, but saith vnto him, ⁷ *get behind me Satan.* So that we are without excuse if we shal reiect this counsell of Salomō, ⁸ *Heare no more the instruction, that causeth to erre from the words of knowledge.*

Thirdly, heereby we also learne how to behaue our selues towards satan when he is violent and importunate in his temptations, to wit, that howsoeuer we may reply to them out of Gods word when they are more milde, yet when Satan begins therein to shew his force and violence we must not reason with him; for Christ would not endure his blasphemy, though hee answered his temptations. In schooles of learning it is counted a simple part to hold alwaies to the conclusion; but in the schole of Christ when the conscience is to deale with Satan, the safest way is by both hands of faith to lay fast hold of the conclusion; cleaue fast to Christ, let the Diuell say what he wil, be not drawn thence one jot.

After Christ hath shewed his detestation to Satans blasphemy he answers his temptation; saying, *It is written, thou shalt worship the Lord thy God, &c.* And whereas he saith the third time, *it is written,* taking his answer from the Scripture; it teacheth vs that Scripture of it selfe is of power sufficient to vanquish the Diuell. This the Church of Rome will not admit; for they make Scripture to bee of two kinds; *inward and outward;* By *inward Scripture* they meane, the vniuer-

¹ Deutr. 13.
6-9.

² Mark. 16.
23.

³ Prou. 19. 27.

⁴ 1. King. 21.
9. 10.

⁵ 2. King. 19.
1.

⁶ Pl. 41. 3.

⁷ 2. Pet. 2. 8.

⁸ Pl. 101. 7.

⁹ Levit. 24. 14.

full consent of all Catholikes in all ages. And by *outward Scripture*, they vnderstand the written word contained in the Bible. Now they say, inward Scripture is the more excellent; for the outward Scripture they call a *dead letter*, of little or no power; & they make general counsels equall with them for substance of doctrine. If this were true, Christ would not haue alledged outward Scripture, as they call it; but hee knew the written word was the powerfull weapon, sufficient to vanquish the Diuell. And therefore heerein they doe shamefully blaspheme the truth of God, and so God himselfe.

Secondly, this allegation of Christ reacheth vs, how to behaue our selues against all enemies to the truth, that would allure vs to heresie, as to Popery, Anabaptisme or such like; namely to stick fast to the text of Scripture, and not to suffer our selues by any meanes to bee drawn from it. It may bee thou art vnlearned and thine enimie both learned and eloquent; yet heere is thy refuge, cleaue the faster to this written word, and if thou haue one text for thy truth, make more account thereof, then of all the testimonies of counsels, fathers, or men whatsoever. This instruction is needfull, for it may bee God will suffer seducers to try his children, and then, vlesse they keep sure this ground of faith, they shall surely be seduced.

The text which Christ alledgeth for his answer, is taken out of *Deutr. 6. 13.* where the words are thus read; *Thou shalt feare the Lord thy God, and serue him.* At the first, it may seem that Christ misalledgeth that text, and corrupteth it: for where Moses saith, *Thou shalt feare the Lord thy God*; Christ saith, *Thou shalt worship the Lord thy God*: and to the latter part Christ addeth the word *only*; saying, *him only shalt thou serue*, for that which Moses saith, *and serue him*. But the truth is, heere is no corruption, but a most worthy allegation, as wee shall plainly see, if wee consider two things: first, that Christ and his Apostles in alledging the Scriptures of the old Testament, did not so much respect the words as the true and proper meaning of the

places. Secondly, that they oft expound the places which they alledge, and thereupon do sometimes vary in word, but still retain the true sense and meaning. So it is in this text alledged: Moses saith, *thou shalt feare the Lord thy God*, vnderstanding by *feare*, religious awe and reverence: And Christ saying, *thou shalt worship or adore the Lord thy God*, vnderstandeth by worship, outward adoration in bowing of the body, whereby we testifie the inward awe and reverence of the heart, as when we humble our selues to call vpon God by praier. And this change of words by Christ, serues for excellent vse in this place, to wit, to let vs more clearly see what this feare of God is. To *feare God* in that place is from a reverent awe of the heart towards God to humble a mans selfe in prostrating his body before the Lord, either to praise God for benefits received, or to pray vnto him for gifts and graces needfull. Againe, for the word which he addeth, therein is no fault at all, for the full sense and true meaning of Moses text must needs include so much, as the prohibition annexed in the verse following doth plainly shew: for saying *thou shalt feare the Lord thy God and serue him*: and adding, *Thou shalt not walke after other Gods*, *vers. 14.* is it not all one, as if hee had said, *thou shalt serue him only*? so that we haue cause to blesse God for the true and plaine explaining of the words, and not to surmise the least corruption in the alledging of them.

Now then for our further instruction in this text alledged, consider two points: first, what worship and seruice is: secondly, to whom it belongeth. First, *worship in* worship in generall betokeneth, the exhibiting and giuing of reverence and honour to another. This worship is two-fold; Ciuill, or Diuine; Ciuill worship is that outward reverence and honour which one man giues to another, as by prostrating the body, bowing the knee &c. The end of Ciuill worship is, to testifie and acknowledge superiority and preeminence in another, either for authority and office, as the subject worships his king and gouernour; or for gifts and graces, or for old age; as inferiours in gifts

Vers. 13.

worship in generall.

Ciuill worship.

gifts and yonger in age by due reuerence must acknowledge. In this Ciuill maner did *Iacob bow himselfe seuen times to his brother Esau*, thereby acknowledging him for his superiour and better, *Gen. 33. 3.* Thus also did *Abraham bow himselfe before the Hittites*, *Gen. 23. 7.* And *Lot vnto the Angels that came into Sodome*, taking them to be but men, *Gen. 19. 1.* And in this ciuill maner it is lawfull to kneele before Kings and Princes, to testifie our subiection vnto them, and loyall acknowledgement of their preheminance ouer vs vnder God.

Diuine worship.

Diuine worship is the ascribing of Diuinity to the thing we honour, whereby we make it vnto vs some diuine thing about the order of any creature. A man may ascribe Diuinity vnto a thing foure waies: first, by attributing the Godhead vnto it, or giuing vnto it such honour whereby he acknowledgeth the same to be God. *Secondly*, by ascribing vnto it the attributes of God, as omnipresence, omnipotency, to bee most iust, to know all things &c. *Thirdly*, by accepting and acknowledging it to be the Creator and Gouvernour of all things. *Fourthly*, by acknowledging it to bee the giuer of all good things, the defender and deliuerer from all euill. And to whatsoever thing in worship a man ascribes any of these, to the same doth he ascribe Diuinity. This diuine worship doth principally consist in religion and piety; for by religion, which indeed is Gods worship, and by piety, do men ascribe vnto a thing diuine and religious honour.

Diuine worship is two fold: Inward in the mind; or outward in the body. Inward diuine worship is, whe a man giues his heart & soule to any thing, deuoting thereto the affections of his heart, as loue, feare, ioy, hope, faith and confidence, and that because he conceiueth it to be God, hauing diuine properties, as omnipotency, infinite wisdom, iustice, mercy, &c. or being the Creator and Gouvernour of all; or the giuer of all good things vnto him, and his preseruer from all euill. This deuoting of the heart and soule vnto God with the faculties & affections therof, is the ground and substance of all diuine worship, and

indeed can be giuen to nothing but to that which is God, or conceived of as God. Outward diuine worship is, when a man shall any way bow, prostrate, or cast downe his body to any thing, thereby to testifie, that his mind and heart are deuoted to it: as that hee holds it to be God, to be omnipotent, &c. Creator and gouvernour, and his preseruer, and therefore hee doth repose his trust and affiance therein, set his loue, ioy, and feare thereon about all other things. And heere wee may obserue a difference betweene Ciuill worship and Diuine. By outward ciuill worship we only acknowledge preheminance and superiority in another, in regard of authority, of gifts, age or such like. But by outward diuine worship wee acknowledge diuinity to be in the thing wherto we bow or prostrate our selues. Againe, wee must heere also remember, that outward diuine worship serues onely to testifie the inward, even to make knownen what thing it is which wee conceive to be God, and whereto wee haue deuoted the affections of our hearts.

Difference betweene ciuill worship and diuine.

Thus we see what worship is, and the kinds thereof. And heere we must vnderstand our Sauour Christ to meane, *outward diuine worship*, as if hee should say, Thou shalt religiously submit, bow or prostrate thy body vnto God in prayer or thanksgiuing, thereby testifying that thou hast deuoted thy heart and soule vnto him, not onely conceiuing him to be the diuine essence, omnipotent, infinite &c. but also that thou doest rest and relie on him as on thy Creator, who doth blesse thee with all good things and preserue thee from all euill.

Besides this worship, Christ doth mention a *seruing of God*, which being distinguished from worship must needs import some other thing. *Service* in generall, is nothing else but the giuing and performing of obedience to the commandement of another. This seruice is twofold; *absolute*, or *in part*. *Absolute* seruice is, when a man obeies the commandement of another without any condition or exception, and that not onely in body outwardly, but in soule and conscience, in thought, will & affection. And

Service.

Absolute.

In part.

And this absolute seruice is proper to God alone, for wee must neuer call his commandements into question, but looke what God commands and as hee commands it, so must we simply and absolutely yeeld obedience thereto, not only outwardly in body, but inwardly in soule and spirit with the powers and faculties thereof, and in all the affections of our heart. *Seruice in part*, is that which is due to gouernours and superiors from their inferiours in the Lord: for God hath giuen power to magistrates heere on earth to make lawes for the good of ciuil estates, in yeelding obediēce wherunto, their inferiors must doe them seruice; yet not absolutely, but with restraint, to wit, in the Lord, so far forth as their commands agree with the wil of God, and crosse not his command. Again our obedience vnto them is in body and outward conuersation: indeed we must from the heart yeeld seruice and obedience vnto them: but yet the conscience properly cannot bee bound by mens lawes, they only concerne the outward man in speech, gesture and behaviour. Now of these two kinds of seruice, our Saviour Christ speaketh here, of simple and absolute seruice, whereby both soule and body with all the powers and parts thereof yeeld absolute obedience and subiection to the will and commandement of God.

* Reu. 19. 10.

Wee see what worship and seruice is heere required: Now wee must obserue the person to whom the same is to be giuen, in these words: *The Lord thy God*: Diuine worship whether inward or outward, and absolute seruice of the whole man, must be giuen to no creature, Angell or man, be they neuer so excellent, but to the true God alone. The scope and drift of the first and second commandements, is to bind euery man to giue so much to his God, and to beware of giuing the same to any other besides the Lord. And the practise of the good Angell that talked with ^s Iohn, doth shew the same thing, for when Iohn fell before his feet to worship him, the Angell said, *see thou do it not: — worship God*. Where wee see the good angels do strue for the furtherance of Gods right in

these duties, howsoever this wicked spirit tempting Christ, doth heerein seeke Gods great disgrace. And thus we may perceiue that Christs applying of this text against Satans temptation is most pregnant; for Satan requiring of Christ the prostrating of his body before the Diuell, in token that he did worship him as the giuer of those kingdomes which he offered vnto Christ, is iustly repulsed by this text, which bindeth euery man to giue outward diuine worship, whereby the inward worship of the heart is signified, to God alone and not to any creature.

Heere then we may learne, that it is not lawfull to giue to Saint or Angel, or any creature whatsoever, outward diuine worship or adoration, whereby the inward deuotion of the heart is testified. *Vse.* No creature must haue diuine worship. This text is plaine to the contrary, and the reason we haue heard, because diuine prostrating of the body to any thing, is a testification that we ascribe diuinity vnto it some way; which without the guilt of idolatrie cannot bee done to any creature: for let a man worship Saint or Angell by praiser or thanksgiuing, and therein he doth ascribe vnto them some propriety of the diuine nature, as, to know the heart, to be able to heare, to helpe or such like. The Papists heere say, they doe not thinke the Saints to whom they pray, to be God, neither do they worship them as God. But this will helpe them little: for the Diuell mouing Christ to yeeld vnto him, outward diuine worship, neuer meant, that Christ should adore him for God, but onely desired, that by this outward adoration of prostrating his body before him, Christ would acknowledge him to be the giuer of those kingdomes, (for he durst not be so bold as absolutely to desire to be worshipped for God) and yet Christ tels him, that outward diuine worship euen in respect of the acknowledgement of such a gift is proper to God alone. And yet the church of Rome do giue vnto Saints, that which the Diuell demands and Christ denies by appropriating it vnto God: for they make severall saints deliverers and protectors from severall diseases and dangers: as the

* Breuiar. in
missa quotid.
de B. Maria.
* Missale &
Breuiar. Sa-
risbur. in mis-
sa de Sancto
Rocho.
* Alan. Cop-
dial. 3. 29.
* Kem. exam.
concl. Trid.
part. 3. cap. de
inuo. sanct.
* Iac. de Vo-
rag. iur. leg.
c. 167.

the Virgin Mary^a from shipwracke; S. Roch^b from the pestilence; Raphael^c from sore eyes; ^d Apollonia from the tooth-ach; And ^e Catharine for al maner of afflictions. Yea they make them patrons and protectours of whole countries and kingdomes, as Saint *James* for *Spaine*; Saint *Denis* for *France*; Saint *Patrick* for *Ireland*, &c. Now sith many a one may giue a kingdome that cannot defend it, let all men iudge whether they doe not giue more vnto Saints, than Sa- ran demanded to be acknowledged vnto him by our Sauour Christ: yea they make them intercessours for the procuring of the fauour of God and life euertlasting: they call the *Virgin Mary*, the *Queene of Heauen*, and pray to her, that by the authority of a mother, she would command her sonne to heare their prayers; which is to make Christ a punie and vnderling vnto her; which are greater matters then the disposing of earthly kingdomes. Heere they say, that they may do that to the glorious saints in heauen, which is done to earthly Princes; for men adore them and in their absence fall downe before their chaire of estate. *Ans.* The adoration giuen to Princes, is but a ciuill acknowledgement of their preheminance: and kneeling before their chaire of estate, is only a ciuill testimony of loyaltie and subiection; it is not directed to the Princes person being absent, but only serueth to testifie his subiection to that authoritie and power which is set ouer him in the Lord; there is no diuine propriety ascribed by either of these vnto the person or authority of the Prince. But now in bowing down to pray to Saints, there is religious adoration giuen them, for therein be ascribed vnto them these diuine properties, that they can know the heart, heare and helpe as farre off, pray for them in particular, and such like; by all which God is robbed of his honour.

And though we condemne the Papists for giuing to Saints diuine worship, yet wee must beware of despising the Saints of God in Heauen: for there is due vnto them a threefold honour: first thankgiuing to God for them, who in- abled them by his gifts and graces, to

be in their times, speciall instruments of good vnto Gods church. Secondly, we are to carrie a reuerent estimation of them being now in heauen, as of the friends of God and temples of his holy spirit. Thirdly, we are to follow the example of their godly conuersations in the duties of godlinesse: But from giuing vnto them diuine worship we must carefully abstaine.

Againe, if the diuine worship of saints be heere condemned, then much more is the worshipping of their reliques; then also is their instituting and obseruing fasting daies and holy daies vnto their saints heere iustly reprobued. Neither can our Church heerein be condemned with them, though wee retaine the names of such daies among vs, because it is for another end; our fasts are meere ciuill on such daies; and our holy dayes turned from the adoration of saints to the seruice of God, whereon also our conscience knowes her libertie giuen of God for honest labour in a lawfull calling as neede requires.

Further, obserue how Christ heere ioines the *worship of God* and the *seruice of God* together: teaching vs not to content our selues with doing the duties of Gods worship, but withall wee must yeeld vnto him absolute seruice and obedience. Men commonly thinke they haue done enough, if on daies appointed they come to the Church and there performe outward worship vnto God in hearing the word, in praier, and receiuing the Sacraments; these, I confesse be worthy workes if they be well performed: but heerein is the common error, that when they haue performed this outward worship they make no conscience of *absolute seruice*, the thing which Christ heere ioines to worship; they thinke that in their callings they may liue as they list, either idly or vniustly, by fraud and dissembling: but seuer not thou seruice from worship, which Christ hath ioyned together, lest God say vnto thee for thy worship as hee did once to the Iewes ^a *My soule hateth your new moones and your appointed feasts, they are a burden vnto me, &c.* What, doth God hate that worship himselfe appointed?

Worship of reliques unlawful.

^a *Isay. 1. 14.*

ted: no, but he hates the seuering of it from seruice and obedience wherein they should shew forth to their brethren, loue, iustice and mercy: he rejects all seruice at their hands, because *their hands were full of blood; v. 15. Read Micha. 6. v. 6. 7. 8.* The offering of sacrifice was a speciall part of worship vnder the Law, and yet though a man should bring for his sacrifice *thousands of Rammes, or ten thousand rivers of oile,* nay though he brought *his first borne, the fruite of his body for the sinne of his soule,* yet all is nothing without iustice, mercy, *humbling himselfe and walking with his God, vers. 8.* Let vs therefore serue God sincerely in our conuersations, as wee seeme to honour him in duties of religion; let vs shew the feare of God in our liues; for worship without seruice, is like *the cutting off of a dogs head, or offering swines flesh &c. as I say 66. 3.* which is abomination to the Lord.

Thirdly, obserue that Christ addeth *only* to Moses words, for the better clearing of Moses meaning; which may serue for our iust defence against the Papists; they blame vs greatly for teaching that a man is iustified by faith *only*, saying the word *only*, is not in any place ascribed to iustification by faith. We answer, in all the old testament this word *only* is not ioyned to this command, *Thou shalt worship the Lord thy God, and serue him,* and yet Christ saith, *it is written, him only shalt thou serue,* because the restraint and inhibition annexed, from giving this worship and seruice to any other, doth in effect include *only*; even so, though in letters and syllables we doe not find this word *only*, adioyned to this sentence, *man is iustified by faith*; yet because of the exclusion of workes vsually annexed to that phrase, as that, *we are iustified by faith without the workes of the Law, Rom. 3. 28. and are iustified freely by his grace, v. 24. and that a man is not iustified by the workes of the Law, but by faith, Gal. 2. 16.* hereupon I say we may hold and teach, and that truly, according to the true sense thereof, following Christs example in this place, that the scripture saith, *a man is iustified by faith only.*

Lastly, from this commandement we

must learne our duty touching Gods seruice: in word we will all acknowledge our selues to be his seruants, but if heerein we will approue our selues to be his seruants, we must resolute and labour to yeeld vnto him absolute obedience, as well in hart, mind, will and affection, as in outward conuersation. The end of the ministry of the word is not onely to reforme the outward man, but *to cast downe the inward holds of sinne in the imagination; and to bring into captiuitie euery thought to the obedience of Christ.* And this is done when after true repentance a man endeoureth to yeeld vnto God totall obedience, and that from the whole man in soule and body and spirit, not for a time, but continually.

VERSE II. *Then the Diuell left him, and behold the Angels came and ministered vnto him.*

These words containe the third part of this description of Christs temptation; to wit, the happie euent and issue thereof, in Christs glorious victory ouer the Tempter; which is the principall part, wherein consists the maine comfort of Gods church; for as in temptation Christ stood in our roome and stead, so is this victory not his alone, but the victory of his Church. This issue conteines two parts. First, Satans departing from him. Secondly, the ministry of good Angels vnto him.

For the first, *Then the Diuell left him:* that is, after that by temptations he could nothing auail, then he betakes himselfe to flight. In this appeares the vnspeakeable mercie of God vnto his Church, in mitigating, and in due time putting an end vnto the afflictions and temptations thereof; for the case of Christ the head in this conflict, is the case and condition of all his members. Now heere we see what a grations issue, the Lord put to these great assaults of Satan; in due time his enimie flies: and so will the Lord deale in all the miseries of his Church, & children: God promisseth to Dauid concerning Salomon, *that if he sin, hee will chastise him with the rodde of men, and with the plagues of the children*

* Reu.
9. 10.

Christs happy
issue in these
temptations.

* 2. Sam. 7.

14.

children of men : that is, with such punishments as he shall be able to beare, but his mercy he will not take from him. The Prophet Habacucke in his complaint against the wrong & violence of the wicked done to the iust, is somewhat impatient towards God for his delay. *Hab. 1. 2. 3.* Therefore in the vision afterward shewed vnto him, he is bid to waite for deliverance, for though it tary, yet it shall surely come and shall not stay, *Chap. 2. 3.* Thus Paul comforteth the Christian Corinthians, *God is faithfull, and will not suffer you to be tempted above that which ye are able to beare, but will giue an issue with the temptation that ye may be able to beare it; 1. Cor. 10. 13.* * The bodies of the two Prophets who were slaine for the testimony of the Lord Iesus, are suffered to lie in the streetes vnburi'd, for three daies and an halfe, that is, for some short time; which being expired, the spirit of life comming from God shall enter into them and reuiue them; then feare shall take their enemies, but they shall ascend up to heauen, and their enemies shall see it. All these doe plainly manifest Gods great mercie in giuing a gracious issue to the troubles of his children, yea by good experience we may see the truth heereof in the happy issue that the Lord hath put to the most fearefull temptations of sundry in our time, who haue bene exercised therein, some for a yeare or two, other for longer time euen many yeares together, and yet in the end haue sung the song of ioyful deliverance: it may be some of Gods children beare the Crosse to their dying day, yet the Lord sustains them in it by his grace, and in the end shewes them mercy and peace.

Secondly, in this departure of Satan from Christ, we may obserue a notable difference between the first Adam, and the second. The first Adam was tempted and overcome therein; Satan preuailed in that conflict, and brings him captiue into his kingdome, hauing spiritually taken possession of him. The second Adam is tempted also, but the Diuell can find no meanes whereby to preuaile with him: *the prince of this world commeth, but hath nought in mee,* saith

Christ, *Iohn 14. 30.* But after his assault is faine to flie away.

Further, in this departure of Christ note two circumstances: *when* Satan departed, and for *how long* a time. First, *when* he departed is noted in this word *then*, that is after the third temptation; when Christ in indignation for his blasphemy against God had said, *Avoid Satan*; and withall had answered his temptation out of the written word, then he departs. Hence we learne:

First, that the best way to vanquish Satan is to giue him no ground, but to withstand him manfully at the first: *1. am. 4. 7. resist the Diuell and he will flie.* Now Satan is resisted, when from our hearts we cast our soules on the promises of God contained in his word, and in the whole course of our liues pray for strength of grace to stand against all his assaults: whereby wee may see the great error and deceit of those, who accompt of Satans temptations as of fits of melancholie, and thinke they may be remooued by musicke, merrie company and such like; but these are no weapons to driue away the Diuell. Secondly, this also shewes their dangerous course who yeeld to Satans temptations for a time, taking their pleasure in their youth, purposing to resist him when they are olde and then to repent: too many take this course, but it is fearefull: for thus doing, they set open al the doores of their heart to the Diuell, and suffer him to take quiet possession, little considering that it is beyond their power to dispossesse him at their pleasure: For indeed heereby they become like to a man that is sick of the dropsie, who the more he drinks, the more he desires; so hee that willingly giues place to Satans temptation, the more he sinnes, the more he may; for the longer he is tempted, the more by yeelding is he weakened, & the greater is the danger of his endlesse confusion: therefore learne of Christ to resist betime.

Secondly, in this circumstance, note that when Christ rebuketh Satan and bids him avoid, hee departs and is presently gone. Was this any vertue in Satan that hee doth thus readily depart at

F Christ

Giue Satan no ground.

* Reu. 11. 8.
9. 10.

Satans obedience is not commendable.

Christ's command? no verily, though he obey, it is not praise worthy: for obedience is twofold, voluntary, and constrained; voluntary, when the creature doth Gods command without compulsion, thus Adam did before his fall, and all holy ones that are iustified and sanctified doe thus in part in this life: Constrained obedience is, when the creature is made to obey God, wil he nil he. This is like to the obedience of rebels, who being attached and arreigned for their treasons, in suffering are made to obey the Princes lawes. And such was this obedience of Satan, forced vpon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this is to be marked, that when Christ giues forth his powerfull command, then Satan must obey whether he wil or not. This is euident by his manifold dispossessiones of vnclane spirits, who came forth at his command, though they accompted him as their tormenter. Now that which heere befalls the Diuell, shall one day bee verified of all wicked men; if they will not now obey God willinglie, while in the ministerie of the word he bids them *repent, and beleene the Gospell*; they shall one day bee compelled, euen at the dreadful day of Iudgement, wil they, nil they, to obey that wofull voice of Christ, *Depart from mee yee cursed into euerlasting fire, Mat. 25. 41.* In regard whereof, wee must euer be careful, now in the daie of grace, to yeeld vnto Christ voluntary and cheerefull obedience, vnto all his commandements both of the Law and Gospell, lest one day wee be constrained to obey in going to our endlesse wo: Satan who is a thousand-fold stronger then man, could not resist his power; how then shall wee that are but dust and ashes stand before so great a God?

Luc. 4. 13.

This circumstance of time is more fully noted by S. Luke, saying, *"and when the Diuell had ended all the temptation, he departed from him"*: whereby thus much is signified, that look what knowledge, craft, or power the Diuel had, that did he employ to the vttermost in these temptations before he left our Sauior Christ.

Whereby it appeareth that Christ was tempted in the highest degree and measure that Satan possibly could attain vnto: herein did the Diuell shew the extremity of his fraude and malice against Christ; which further appeares by this, that the Angels of heauen came and ministered vnto him for his comfort; so as though Satan could not taint the sacred heart of our Sauior Christ with the least spot of sin; yet in these temptations Christ was troubled with the same sorrowes, griefes & vexations, which Gods children vsually feele in their temptations: The consideration whereof serueth for speciall vse.

First, to keepe all Gods children ^{A good ground} from despaire in the greatest extremity of ^{against despaire} their temptations, euen when they shall feele their conscience (as it were) set on an Iron racke, and the flashings of hell fire alreadie kindled in their soule: for Christ Iesus the head of the Church was tempted by Satan in the highest degree, so as the Angels came to minister comfort vnto him, and yet he still remained the welbeloued sonne of God; and so may any of Gods children remaine Gods deere elect, euen then when the violence of Satan shall seem most to preuaile against them.

Secondly, this teacheth vs to suppress all rash iudgment in our selues, of all such as shall bee exercised by Satan in extreame temptations: for oft it will fall out that the conscience of Gods child shall bee so exceedingly tormented in temptation, that hee shall cry out, he is forsaken of God, and shalbe damned; when as indeed he stil remains the deare child of God, as Christ our Sauior did Gods welbeloued in the deepest assaults of Satan. And therefore the relation published of Francis Spira his desperation, doth inconsiderately taxe him for a cast-away; considering that nothing befel him in the time of his desperation but that which may befall the child of God: yea our owne land can afford many examples which match Francis Spira, whether we regard the matter of his temptation, or the deepnesse of his desperation, who yet through the mercy of God

haue

Luk. 4.

Francis Spira

The state of Gods Church earth.

haue receiued comfort. And therefore in this case Christian charity must euer bind vs to thinke and speake the best.

Lastly, Satans departing vpon the ending of these three temptations, giues vs to vnderstand, that howsoeuer the Diuel abound with temptations of all sorts, yet these three are the ground of all, and the most principall temptations that Satan hath; for in this combate he did his worst, & shewed the violence of his rage and wrath. And therefore it wil be needfull for vs to take special notice of them, as also of Christs repulses giuen vnto them, that so wee may be the better armed against them and the like. Thus much for the time when Satan departed.

The second circumstance touching his departure is, for how long the Diuel left him, noted by Saint Luke, not for euer, but *for a season*. Some may say, we doe not find that Satan tempted Christ euer after this, saue only vpon the crosse, where he *spoiled principalities and powers*, Coloss. 2.15. *Ans.* The Diuell tempts men two waies: sometime by himselfe, as he did our Sauer Christ in this place and vpon the crosse, and our first mother Eue in the garden, Gen. 3. 1. sometime by men whom hee vseth as his instruments; thus he tempted Adam by Eue; and Iob, by the Chaldeans and Sabeans that robbed him, and by his friends who sought to draw him from his integrity, Iob. 27. 5. now though Christ were not often after this tempted immediately by the Diuel, yet by Satans instruments he was many times sore assaulted to the greefe of his heart, as by the *Jewes*, the *Scribes*, and *Pharisees*, *Herod*, and *Pontius Pilate*, who required signes of him, mocked and persecuted him.

Heere we may see a notable patterne of the state of Gods Church & children in this world, for looke as Christ their head is sore tempted, and then let alone, and yet but for a season, being tempted againe by Satans Instruments; so fareth it with them, one while they are exercised with outward temptations, and another while with inward assaults; then through Gods mercy they haue freedom for a season; but afterward Satan

comes vpon them againe, either by himselfe or by his instruments: which must teach vs wisdom in regard of the state of our own Church in particular, to wit, that we must not dreame of a perpetuall freedom from trials and temptations, howsoeuer through Gods mercie wee haue inioyed admirable peace and tranquillity for many yeares together; for being a part of Christs mystical body we must looke for the same condition with our head Christ Iesus, who being sore tempted of Satan was left but for a season, and after tempted againe: and therefore wee must resolute our selues vndoubtedly that trials will come; what way, God only knoweth; but the winter of affliction will follow our harvest of joy and peace: and the yearly visitations, by plagues & famine, are symptoms, that is, signes & forerunners of more heauy iudgments, vnlesse we prepare to meete our God in the practise of speedy and vnfeined repentance. And as this is the state of our Church in generall, so is it the particular condition of euery Christian, whose life is a continuall intercourese of trouble and peace, and therefore euery child of God must be watchfull against security, and with the end of one assault, ioine his preparation for a new: This was the state of Christ, and the seruant must not look to be aboue his master. And thus much for the Diuels departure.

The second part of the Issue of this conflict is the ministry of the angels vnto Christ; *And behold the Angels came and ministered vnto him*. In saying *Behold*, the Euangelist commends to our consideration the view of a grear wonder, to wit, that that person whom the Diuel would haue had to haue worshipped him, is here worshipped and serued of the holy Angels of God. Let no man therefore iudge of himselfe, by that which Satan would perswade him to in temptation; Christs estate doth now appeare farre different from that which Satan would haue brought him to, & so shall all Gods children find it to bee with them after temptation, if therein they fight manfully after the example of Christ.

Touching the ministerie of these Angels, here obserue three points. First, the bond that caueth the good Angels to minister vnto Christ. Secondly, their number. And thirdly, the time of their ministry.

I. Point. The bond of their Ministry, is Christs souerainety ouer the Angels, not onely as hee is God their Creator, but as hee is mediator God and man, euen the man Christ, (I say not the manhood of Christ) but Christ (as I may say) the man-God, is Lord of all Angels, and they doe him homage and seruice. And though the man-hood of Christ be not Lord of Angels, yet being receiued into the vniy of his Godhead, it is thereby exalted aboue all Angels by many degrees. Wherin we may behold the endlesse goodnesse of God, in aduancing our nature, which by sinne was made more vile then al earthly creatures, far aboue the Angels in degree, by reason of this coniunction which it hath with the nature of God in the person of Christ.

Now as by this bond the Angels are made ministers vnto Christ, so by vertue of the same, they become ministers to all his true members. Iacobs ladder is thus expounded by our Sauour Christ: *verily, verily, I say vnto you, heereafter shall ye see heauen open, and the Angels of God ascending and descending vpon the son of man.* This *sonne of man* is Christ, who being God and man reacheth from heauen to earth, and from earth to heauen; to him the Angels minister, and by him they descend to minister to all the saints of God heere on earth.

The vse. 1. This teacheth vs to admire the endlesse goodnesse of God vnto his Church and children, not onely in bestowing heauen and earth vpon them, but euen giuing his glorious Angels to become ministring spirits for their protection, defence, & comfort. II. This their ministry, must admonish vs to carry our selues reuerently and holily in all maner of conuersation. If we were in the presence of an earthly Prince, oh how carefull would we be to our behauiour both for words & actions? Much more

then should the presence and attendance of Gods glorious angels, who pitch their tents about vs if we be Gods children, make vs circumspect to all our waies; and the rather, because their ministry is for our comfort and protection, while wee keepe our selues in the straight waies of God.

II. point. Their number. It is not said *one Angel*, but *angels* came and ministred vnto him. Indeed when hee was in his Agonie in the garden a little before his passion, *one Angell came and ministred comfort vnto him*: so that sometime one, sometime moe attended on him; euen as the euill spirits come to tempt, sometime one alone, as Satan did heere to Christ, and sometimes moe, as they did when he was vpon the Crosse. And as it befell Christ, so doth it to Gods children, they haue sometime one good Angell to attend vpon them, and sometime many: so likewise haue they sometime one euill spirit to assault them, and sometimes many, as the man in whom the legion was. And heereby falleth to the ground this common opinion, that euery man hath one good Angell and one bad attending vpon him, the one to protect him, the other to tempt him. But this opinion doth not wel stand with the tenour of the scripture, which thus sets out the state of men in regard of his attendance by Angels, that there are sometimes moe about him, and sometime fewer; whether we speake of good Angels, or of euill spirits.

III Point. The time when these good Angels came and ministred vnto Christ, is noted in this word *Then*; that is, when the Diuel had done all he could against our Sauour Christ: they came not in the time of his assaults, but when Satan had ended his temptations and was gone. There is no doubt, but the good Angels were alwaies about our Sauour Christ attending on his blessed person, but at this time it is like they tooke vpon them some visible shape, that so their ministry might be the more comfortable vnto him; as it is like, the diuel appeared in some shape for Christs greater terrour in his temptations.

In

Joh. 1. 51.

• Pl
2. 3.

• Pl

• Pl
6.

God will some-
time hide his
mercy from his
children.

In this circumstance of time, we may obserue a worke of Gods prouidence which he pleaseth to exercise in the time of temptation vpon his owne children; to wit, for a time to hide his mercy from them, withdrawing the sensible feeling of his fauour. Thus he dealt with his beloued sonne Christ Iesus, during the time of Satans violent temptations he concealed from him the sensible assistance of the ministerie of his Angels, they shew not themselves till Satan is departed. And so fareth it many times with Gods deere children vpon whom he bestowes the good graces of his spirit, as a nourcing-mother to try the affection of her childe, will sometime hid her selfe from it, leaue it alone, and suffer it to take a knocke or a fall; so wil the Lord leaue his children to themselves & conceale from them the signes of his fauour, suffering them to be buffeted in temptation for a time, that they may find thereby what they are in themselves without Gods grace, and by feeling the bitternesse of that estate, the more to hunger and thirst after his grace and fauour, the more ioyfully and thankfully to embrace it when it is renewed, and the more carefully to keepe it all the daies of their life. What made Dauid to accompt so highly of the courts of Gods house, as that he esteemed the silly ^a birds happy that might build their nests by Gods altar, but his banishment thence, by the persecution of Saul wherein hee was constrained to remaine in ^b Meshech, and to dwell in the tents of Kedar? And so when the people of God were in Babell, remembring Zion they wept; oh then, ^b let my right hand forget to play, if I forget thee O Ierusalem; let my tongue cleaue to the roose of my mouth if I prefer not Ierusalem to my chiefe ioy.

But vnto many this doctrine of temptations will seeme to small purpose, nay altogether needlesse, for that they neuer felt any such conflicts with the Diuell, they desie him from their harts, and they trust to God neuer to be troubled with him: this is the common estate of most men (those onlie excepted who haue felt how hard a thing it is tru-

ly to repent and beleue) thus to blesse themselves in a carnall peace; but sillie soules, they know not their owne hearts nor the fearfull case in which they stand; for all the true members of Christ must be made conformable vnto their head; now he was consecrated the prince of their saluation through afflictions, Heb. 2. 10: his soule was heauie vnto the death, before he could finish the worke of our life: yea he is tempted by Satan before he is comforted by the Angels; those therefore that were neuer tempted haue yet no fellowship in his afflictions, they haue not begunne any conformitie with Christ, so as it is like they are still bondslaves vnto Satan, for if they had escaped out of his snare, they should feele his assaults to get them in againe: in regard heereof the childe of God is constrained to buckle hard with Satan in temptation, and to pray many a time to be deliuered from his buffeting. And indeed howsoeuer for the present this be not ioyous, yet they may count it exceeding great gladnesse, as the ^c Apostle saith, ^d 1. Tim. 2. 11. 12. not onely for this triall of their faith which bringeth forth patience, but also because herein they become like vnto Christ in his humiliation, which may giue them assurance that they shall be like him in glorie: ^e for if we be dead with Christ we shall also liue with him, and if we suffer we shall also raigne with him. Adde further that these men that neuer felt the assaults of Satan, are as yet vnder a most fearfull iudgment of God in hardnesse of heart. When Christ fedde fife thousand men with fife loaves and two fishes, ^a he distributed it by the hands of his disciples; But after it is said, they perceined not this matter of the loaves, and this reason is rendred, because their harts were hardned, vers. 52. And so it is with them that neuer feele the temptations of Satan, for he goeth about continually, like a roaring Lion seeking whom he may deuoure, as they whose hearts are not hardned do well perceiue. To conclude therefore, let these men who yet neuer felt in themselves these assaults of Satan, vnfaignedly endeouour to change the course of their liues by the practise of

^a Psal. 84. 1.

2. 3.

^b Psal. 120. 5.

^c Psal. 137. 1. 5.

6.

^c 1. Tim. 2. 11. 12.

^d 1. Tim. 2. 11. 12.

^e Mark. 6. 41.

true repentance in eschewing euill and doing good ; let them giue themselues sincerely to the exercise of praier for the remouall of their stony hearts ; and the renouing vnto them hearts of flesh , let them heare the word and doe the same ; and then they will shortly sing another song, to wit, *that whosoever will liue godly in Christ Iesus must suffer temptations and be assaulted by the Diuell ; and then will they finde that this doctrine is needfull,*

yea they wil blesse God for this worke of his spirit that caused these temptations of Christs to be so particularly recorded, with his happy issue and victory ouer them all , not only for himselfe but for all his members, that in their temptations they may looke vnto Iesus, lest they should faint in their minds, for in that he suffered and was tempted he is able to succour them that are tempted, Heb. 2. 18.

ROM. 16. 20.

The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen.

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